IF CALMLY YOU LISTEN

L. BUXTON GRESTY

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"*If calmly you listen,*
The good Land shall feed you;
But refuse, and rebel, and the
sword will eat you!"

Isaiah 1·19·20

(FERRAR FENTON TRANSLATION)

IF CALMLY YOU LISTEN

BY L. BUXTON GRESTY

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Introduction

HERE is a message of radiant hope! Do you know that a new World Order is being inaugurated and that the English-speaking and kindred peoples have been given a special mission in its development? Were you aware that the United States of America and the British Commonwealth of Nations have become the rallying point for the forces of world reconstruction and progress? Is it a matter of interest to you that this Company of Nations is about to accomplish its age-old destiny by emerging as the nucleus of the Kingdom of God on Earth?

Nearly four thousand years ago, Almighty God commenced to build a demonstration nation, which He declared should be an object lesson — a working model — for the benefit of all the peoples of the earth. He selected one man, Abraham, to whom He permitted a glimpse of His great plan and purpose. To Abraham and to his son and grandson, Isaac and Jacob, God made a series of promises. These promises, which are known as "The promises to the fathers," were of such vital importance that — as the New Testament assures us — Jesus Christ came to confirm them. They were entirely unconditional; they were in no way dependent upon the conduct of

the persons to whom they were made. There were no stipulations or provisos of any description. They were guaranteed by God's Holy Name: therefore no power in the universe could ever cancel them. Conversely, their fulfilment is as certain as that night follows day.

What Were the Promises?

" The promises to the fathers," which now so urgently concern this generation, may be briefly summarized as:

a. That an especial " seed " should be descended from them, who should be a blessing to all the families of the earth.

b. That they should be the progenitors of a multitudinous race of people who should be used as a vehicle for conveying benefit to the world at large.

c. That their descendant race should become a " Nation and a Company of Nations " spreading abroad over the face of the earth.

d. That these people should possess the " gate " or strategic control over the movements of those who, from time to time, became their enemies.

e. That the large territory stretching from the River Euphrates to the border of Egypt should become the heritage of these people.

Were the Promises Fulfilled?

Everyone knows that the first promise was abundantly fulfilled. Jesus Christ — the especial seed — duly came. He has been, and always will be, the supreme blessing conferred upon mankind by Almighty God. Most people know, too, that the other promises commenced to be fulfilled in the birth and subsequent development of the ancient nation of Israel. Yet many feel vaguely that, with the apparent disappearance of Israel from the center of world affairs, the complete fulfilment of the promises is suspended, lost — even abandoned.

What Happened to the Promises?

One thing is absolutely certain: God has not forgotten His promises. Although, as will be explained later, His Kingdom people — Israel — acted in such a manner as to delay their fulfilment, the promises are now in process of being fulfilled to the same people under a new name. Proof will be forthcoming that the English-speaking peoples and their kinsmen are the direct lineal descendants of the so-called "lost" people of Israel.

The Gathering of the Clans

It must be strikingly obvious, even to the least observant of us, that the force of circumstances is drawing ever closer together the English-speaking peoples and their kinsmen of the smaller nations. The Company of Nations has, in fact, already emerged; they have spread abroad over the face of the whole earth; they possess the world's strategic points, their hold on the sea lanes has proved a strangle-hold to their enemies; and it is manifestly beyond dispute that they have carried, and are still carrying, world blessing wherever they go. These promises to the fathers have been and are being fulfilled in the Celto-Saxon peoples.

The Present Conflict

In the meantime, the Company of Nations is at death-grips with the " kingdoms of this world." The Powers of Darkness fling their evil hordes against the nucleus of the Kingdom of God in a struggle that will be long and grim.

It was prophesied that this would be so. This, indeed, is the " Time of Jacob's Trouble." But we have God's specific promise that we shall be " saved out of it " to become the focal point of His new world order.

After the Struggle

After the struggle comes the Kingdom of God on earth in all its fullness. Around the Company of Nations will be grouped the other peoples who desire righteousness and peace. Only one qualification will be necessary — the acceptance of Christ's leadership.

The Kingdom is to be no mere idea in the hearts and minds of individuals, but an active, pulsating commonwealth regulated by the laws of God, imbued with the principles laid down by Jesus Christ. It will indeed be the Kingdom for which Our Lord taught us to pray with the words: " Thy Kingdom come; Thy Will be done on earth as it is in Heaven." In this Kingdom, the bodies and souls of men will be of more account than markets and profits. Its perfection is guaranteed, for the Ruler will be Jesus Christ Himself and " The Government will be upon His shoulder."

What a magnificent privilege to have a part in such a marvelous organization! Surely it is worthy of a little investigation!

Will you, therefore, read the full exposition which follows? It takes the simple form of question and answer, covers all the ground, and is easily assimilated.

ISRAEL

To MANY FOLK, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism.

God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen *for service.*

God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them, for Is-ra-el means " a prince with God " — and He commanded them not to " take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is the subject of our story.

ISRAEL'S IDENTITY: SOME FACTS

CHAPTER ONE

Israel's Identity: Some Facts

QUESTION 1.—*Before going into details, let us face fundamentals. The basis of your message seems to lie in the identity of the English-speaking people as Israelites. The plain man will ask how that can be. Are not the Jews the Israelites? Surely "Jew" and "Israelite" are synonymous terms?*

The confusion of thought on this question is unaccountable. The plain truth is that the Jews of today are the descendants of a mere fraction of the Israelites of old. The most convincing proof of this fact comes to us from purely Jewish sources. For example, Dr. Hertz, the Jewish Chief Rabbi, answers the question with these words: "The people known at present as Jews are descendants of the tribes of Judah and Benjamin, with a certain number of the descendants of the tribe of Levi. As far as is known, there is no further admixture of other tribes. We look forward to the gathering of all the tribes at some future day."

In the words of the *Jewish Quarterly Review:* "The career of the Jews can be traced, without difficulty, until the present day. Of the Israelites, however, nothing authentic is known after their departure from their

Fatherland to Halah and Habor and the cities of the Medes."

Those two quotations are typical of modern Jewish thought. Going back to Josephus, the early Jewish historian, we find him writing in A.D. 70 that: "There are but two tribes subject to the Romans, while the ten tribes are beyond Euphrates till now and are an immense multitude, not to be estimated by numbers."

Cruden's Concordance, again, states clearly that: "Judah alone returned entire from captivity, with some relics of Levi and Benjamin, so that the nation *from that time* was distinguished by the title of Jews."

So far as the remainder of Israel is concerned, the Jewish Prayer Book contains prayers for their brethren "of the Ten Tribes" who were lost in Assyria after the captivity. From this and other abundant evidence it is incontestable that although the Jews are Israelites, the latter are no more Jews than are all Americans New Yorkers. The term Jew simply means Judahite, and this tribe is only one of the twelve. It is quite beyond dispute that the vast bulk of Israel is outside Jewry, and Jewish religious leaders are well aware of the fact.

Question 2. — Your answer astonishes me, but I am certain that most people are under the same wrong impression. It would help us to get the matter quite clear if you would just briefly summarize the early history of Israel.

Briefly then, the Israelites left Egypt under Moses and, after their wilderness wanderings, they took possession of the land of Palestine and settled there.

Developing under the leadership of national "Judges," the fortunes of the nation ebbed and flowed until the reigns of the kings David and Solomon. This period was the golden age of Israel. The nation was at the height of its power and influence, the population then being in excess of five millions. After the death of Solomon, however, there was a remarkable disruption. His son, Rehoboam, through bad statesmanship, antagonized the bulk of his people. The ten tribes inhabiting the northern portion of the country revolted and, under the leadership of Jeroboam, they formed a kingdom of their own, known as the kingdom of Israel, with its capital at Samaria. All that remained loyal to King Rehoboam were the two tribes of Judah and Benjamin, with the priests and some of the Levites. These formed the southern kingdom of Judah, with its capital still at Jerusalem. The date of the cleavage was 975 B.C. and from that time forward they had their own kings, their own laws and their own religion. The two kingdoms were, indeed, constantly at war with each other.

Question 3. — Let us get the last point clear. Was the cleavage between the northern kingdom of Israel and the southern kingdom of Judah both definite and final?

Yes. The two nations never came together again. They continued side by side, as very bad neighbors, for just over two hundred years. During that period, the national conduct of the northern kingdom, or house of Israel, went from bad to worse. So bad did it become that God, for their punishment, permitted them to be expelled from their land. This was accomplished during the half-century ending 720 B.C. at the hands of the rising power of Assyria under its monarchs Tiglath-Pileser, Shalmaneser and Sargon. To prevent the possibility of revolt, the ten-tribed kingdom of Israel was rooted up bodily, the whole of the population being deported to Media, a province of the Assyrian empire which lay on the shores of the Caspian Sea. Subject peoples from other parts of Assyria were transplanted to northern Palestine to replace deported Israelites. These peoples subsequently became known as Samaritans.

The two-tribed southern kingdom of Judah for a while fared better than the northern counterpart, chiefly because of the efforts of certain of its kings — notably Josiah and Hezekiah — to hold back the flood of idolatrous practices which had overwhelmed the ten tribes, and to secure national adherence to the laws of God. But Judah's fate was merely delayed. Corruption set in. This was followed by inevitable retribution and the punishment meted out to Israel — namely, expulsion from the land. The instrument

of punishment, this time, was the newly-risen power of Babylon which by now had overcome Assyria.

The invading monarch was the famous king Nebuchadnezzar. His invasion campaigns against Judah were spread over the twenty years ending with the sack of Jerusalem in 586 B.C. Here, again, the whole population, beginning with the most important people, was deported.

Question 4. — But is it not possible that both Israelites and Judahites could have been reunited in captivity?

No. It is most vital to observe that the Judahites were taken to a place quite remote from that to which the people of the northern kingdom of Israel had been taken more than a century earlier. Whereas the Israelites were placed in the territory now known as Armenia, the Judahites were taken to Babylon — very much nearer to their homeland.

Thus, consequent upon their rejection of Almighty God, we have the whole of the Israelites removed from their land. From that time forward, the ten tribes disappear from the Bible narrative — but not from Bible prophecy, as will be seen later. The kingdom of Judah, however, was to have another chance. After seventy years in captivity in Babylon, the Persian king Cyrus, whose empire had now crushed that

of Babylon, issued a decree which permitted any of the captives, who so desired, to return to Jerusalem to rebuild the Temple and to settle in their own land. The " Return " is carefully documented in the Books of Ezra and Nehemiah, who both record that, of the whole of the descendants of the Judahites taken into captivity, a mere remnant of less than 50,000 returned to the land of their fathers. This remnant of Judah became the nation of the Jews, into which our Lord was born, and from which are descended some Jews of the present day.

Question 5. — It is generally believed that the Celto-Saxons are a mixed, even a mongrel, people. How can this be squared with the statement that they are of one race?

Here, again, we are up against a widely prevalent misunderstanding which almost defies explanation. It is due chiefly to the imperfect manner in which the subject was treated at school in our younger days — and is still being taught today. Far from being " mongrels," the Celto-Saxon peoples are the least mixed of any in Christendom. It is true that they include Celts, Angles, Saxons, Jutes, Danes, Normans, Flemings, Huguenots and others; but except for a slight infiltration of dark-skinned " Mediterraneans," all these peoples were of one common racial stock. In this be-

lief, we have the support of recognized authorities on ethnology and anthropology. In his Robert Boyle lecture at Oxford, for instance, no less an authority than Sir Arthur Keith, F.R.S., answered this question in these words: " It is often said that we British are a mixed and mongrel collection of types and breeds. The truth is that, as regards physical type, the inhabitants of the British Isles are the most uniform of all the large nationalities of Europe. The most expert anthropologists cannot tell a Celt from a Saxon, or an Irishman from a Scotsman, except for a trick of speech or a local mannerism. I do not think that a practised craniologist could distinguish the skulls and bones found in an ancient Saxon cemetery from the remains of a Celtic grave in Connemara, so much are the Celtic and Saxon types alike. Whatever be the source of their mutual antagonism, it does not lie in a difference of race." The same authority, in writing to the *Daily Mail,* added: " Celt, Saxon, Dane and Norman, although they came at different times, bringing with them peculiarities in speech, manners and customs, were not in a physical sense different peoples. One and all were of the same parent stock. We may rightly look upon the British peoples as the least mongrel, the most uniform, to be found in any country in Europe."

Professor Huxley, in his *Racial Origins,* is equally emphatic. He says: " The invasions of the Saxons, Goths, Danes and Romans changed the language of

Britain but added no new physical element. Therefore we should not talk any more of Celts and Saxons for they are all one. I never lose the opportunity of rooting up the false idea that the Celts and Saxons are different races."

Professor Ripley has also touched upon this subject in his *Races of Europe*. "The shape of the head," he writes, "is one of the best available tests of race known. The most remarkable trait of the population of the British Isles is its head-form; and especially the uniformity in this respect, which is everywhere manifested. . . . Cranial type in the British Isles is practically uniform from end to end."

Professor Gunther, again, has told us in his *Racial Elements and European History* that: "Whatever peoples, whatever individual Viking bands, may have trodden English ground — Celts, Angles, Jutes, Danes, Norwegian and Icelandic Vikings, Normans — they were always predominantly Nordic peoples. . . . English history is rich in movements of peoples; in movements of races it has little to show."

Question 6. — It is not difficult to accept such weighty evidence as that; but isn't it equally true to say that the English-speaking peoples are racially akin to the Germans?

No. That is one of the many fallacies which German propaganda is attempting to perpetrate. Although

there is an affinity of language — which is, in itself, no proof of race — it is clear that the Celto-Saxons and the Germans, with a few negligible exceptions, belong to quite different racial groups. In this respect, Sir Arthur Keith, F.R.S., may be quoted. He says: " It is undeniable, from the anthropologist's point of view, that British and Germans belong to opposite European types."

Sir James Yoxall (quoted by Pritchett in *The Enduring Empire of the British*) put the matter in another light when he said: " The Germans proper had no collective name until the eleventh century, when they began to be known as the Deutsch. To the Deutsch, the Scandinavian, Danish and English race never belonged."

THE AUTHORITY OF HOLY WRIT

CHAPTER TWO

The Authority of Holy Writ

QUESTION 7. — *Your message, however, is drawn from the Bible and you are presumably a Bible student. Now, I am merely an ordinary individual, with a plain man's knowledge of the Scriptures. I regard the Bible with that degree of reverence due to all things sacred; to me, it is a book of profound and inspiring thoughts. But it is not an open book: there is much in it that seems beyond understanding. And so many totally different messages have been drawn from it, that I feel — if you will forgive me — that many people will be skeptical about yours.*

Skepticism is, alas, only too common. It must be admitted that religions, even those claiming Biblical origin, are so many and diverse that large numbers of ordinary people stand bewildered. Yet, from the Bible itself, any man or woman of ordinary intelligence can obtain perfect instruction. No elaborate theological training is necessary — this can even be a handicap. The only requirement is sanctified common sense, and this is surely available to most of us.

Question 8. — Your ideas are, I take it, subscribed to by a distinctive religious movement?

Yes; and " movement " is the correct term for, although religious, it is certainly not a new religion nor is it a new sect. Throughout the United States, it is identified as the Anglo-Saxon Federation: in the British Commonwealth, it is known as the British-Israel movement; while there is a variety of names for the same movements in Scandinavia and the Low Countries. It is not even a new denomination. Indeed, the movement comprises a growing number of people of all denominations, in every walk of life, who fervently subscribe to the Gospel of Jesus Christ and to the principles laid down by Him in the Sermon on the Mount.

The last thing desired is that there should be interference with orthodox worship or with the general belief and code of Christian people. On the contrary, acceptance of the message would be the greatest unifying force ever felt in the realm of Christian endeavor.

Question 9. — I am relieved to learn that you are not " selling " a new religion; there are far too many sects already. But what is the object of this movement and when were its ideas first propagated?

Answering the second part of your question first, each generation throughout the centuries has produced a sprinkling of men and women who realized that we and the Israelites of old are one and the same

people. The movement has grown particularly, however, since the early 'sixties and especially since the Great War of 1914–1918.

The object of the movement is to awaken the English-speaking peoples to their high calling in the plan and purpose of God for the well-being of His human race. The sooner this object is achieved, the quicker will hope dawn — not only for us, but also for those nations now in circumstances much more desperate than ours.

Question 10. — You imply that your message is of such tremendous importance that, should it be grasped properly by the English-speaking peoples, both they and the world at large would rapidly find release from present tribulations?

The message is God's and it is clearly stated in His book of instruction — the Bible.

The Commonwealth of Nations is hard pressed and the need for this message is patent. You must have felt this yourself or you would not have borne with me so far. The time for its delivery is, in fact, both urgent and opportune. It is the " King's business " and it " requireth haste."

The message is simple and direct. It requires no exposition or commentaries. When appreciated, it will transform the whole world-outlook, to the lasting benefit of all mankind.

Question 11. — You cite the Bible confidently as your final and supreme authority. But are you not aware that many of our scientists, and even leaders of religious thought, teach us to regard the Old Testament as being largely a collection of myths and ancient folklore?

In this passing materialistic age it has become fashionable either to decry the Old Testament altogether, or to treat it, as you say, as a collection of myths and folklore with some lofty thoughts and a good deal of doubtful history.

Yet, although there are many scholars — some atheistic or agnostic; others professedly Christian — who treat the Old Testament in this way, there remains a host of learned and able men who rightly regard it as the Word of God.

Professor Sayce, late professor of Assyriology at Oxford, and perhaps the most famous of modern archaeologists, said: " I do not for a moment hesitate to assert that, according to my knowledge, the investigations in Assyria and Egypt thoroughly corroborate the statements of the Old Testament."

And M. S. Kyle, another great archaeologist, in his book *Deciding Voice of the Monuments in Biblical Criticism,* says: " Today, after a century of testing at a hundred points, practically this whole historical field (the Old Testament) has been proved up."

We could quote other eminent authorities, but what matters most of all is that Jesus Christ, the very fount of knowledge, *believed the Old Testament implicitly* and commended it to those who would follow Him.

Question 12. — Where do you find Jesus Christ either indicating His acceptance of the Old Testament or urging His followers to accept it?

If you will carefully read the Gospels, you will see that the Old Testament is the background against which Our Lord sketches His thoughts and precepts. His very prayer, " Our Father . . . ," is built up of thoughts and phrases culled from the Old Testament. In His frequent disputes with the scholars of His day, the acid test which He applied was: " What saith the Scripture? " And He would quickly rebut misinterpretations with the retort, " Ye do err, not knowing the Scriptures."

Most men of goodwill, and all professing Christians, accept the principles laid down in the Sermon on the Mount; but few realize that, at the end of the Sermon, Christ said: " Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, one jot or one tittle shall in no wise pass from the Law till all be fulfilled."

On other occasions He said: " Had ye believed

Moses, ye would have believed Me for he wrote of Me. But if ye believe not his writings, how *shall* ye believe My words? "

And: " If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

After His resurrection, He made this striking statement: " These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me."

How can it be denied that Jesus Christ believed the Old Testament? *It was His Bible.*

Question 13. — But I know of religious leaders who express the opinion that Jesus Christ was the product of His age; that He had only such knowledge as could be obtained from the rabbis and scholars of His day.

It is tragically true that religious leaders have, in some instances, lent themselves to this grave debasement of the Person of our Lord. This view strips Him of those very attributes which command our allegiance. It reduces Him to the level of other men who, from time to time, have swayed world opinion.

Let us reason the matter logically. Jesus Christ is accepted as the fountain of truth; in fact, He claimed to be this when He said: " I am the Way, the Truth

and the Life." "To this end was I born . . . that I should bear witness unto the truth."

He — the fountain of truth — claimed most emphatically that every word He spoke came straight from God: "*Whatsoever* I speak, therefore, even as the Father said unto Me, so I speak." And again: "The Father which hath sent Me, He gave Me a commandment what I should say and what I should speak . . . I do nothing of Myself."

The inference is obvious. The knowledge displayed by Christ and the statements made by Him came direct from the fount of all knowledge. In comparison, the knowledge produced by leaders of thought — religious or otherwise — pales into insignificance.

Question 14. — You say that the Old Testament was Christ's Bible, and from His own statements it is obvious that He believed it. But how do you know that HIS *Bible and* OUR *Old Testament agree?*

Fortunately, proof is such that even the most agnostic of scholars rarely attempts seriously to deny it. Apart from first-class evidence from Jewish sources, we have the version of the old Scriptures in Greek, known as the Septuagint. This was a translation from the Hebrew made for the benefit of the large colony of Israelites living in Egypt in the third century B.C. It will be remembered that, from a cultural point of

view, Egypt, then under the Ptolemies, was Hellenic, and its educated people of all races used the Greek language.

This Septuagintal version, with early Church writings of unimpeachable authenticity, enables us to say with certainty that — apart from unimportant details — the books of our Old Testament comprised the authentic Scriptures from which Jesus Christ so freely quoted.

Question 15. — What about the New Testament? How can we be sure that this is authentic? Has it not been copied and translated so much that our modern version is unlikely to be true to the original?

The evidence for the accuracy of our modern version is irrefutable. Although there has, of necessity, been much translation and many copyings, these are known to have been done with such care that only insignificant variations from the original have taken place.

The books of the New Testament were, for a while, circulated as separate Gospels and Epistles, but by A.D. 150 they had become a single volume. This happened during the lifetime of certain of the Apostolic and early Church fathers, the former of whom almost certainly derived their knowledge from St. John himself. It is common knowledge, again, that there has recently

passed into the possession of our people the *Codex Sinaiticus,* one of the very earliest of the copies of the Scriptures now extant.

Apart, altogether, from such proof of authenticity, it is a fact that, should every copy of the New Testament be destroyed, we could reconstruct it almost entirely from quotations in the writings of Christian scholars who lived within two or three centuries of the death of Jesus Christ.

The New Testament is, in short, the best authenticated ancient work the world has produced.

Question 16. — It can be granted, then, that the New Testament has come down to us exactly as written. But how can we be sure that the Apostles themselves did not make mistakes in their written record? Would not each of them be limited by his own memory and knowledge?

No. Christ had, in fact, provided for this contingency. Before His death, He promised His Disciples that: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

Here we have Christ's own assurance that the Apostles would be given power to remember all the instruction, guidance and knowledge which He had imparted

to them during the years of His ministry. They were, by the Holy Spirit, to have access to the same Divine source of knowledge as that upon which He had drawn.

What need, then, for the Apostles to rely on notes or memory? What need of learning when a prayer in Christ's name would bring them any knowledge necessary for the spreading of His message?

Question 17. — Yet the four Gospel accounts do vary. If those who wrote or dictated the Gospels of Matthew, Mark, Luke and John had the power of the Holy Spirit, why should there be any variation in their accounts of Christ's life and ministry?

If the four Gospel accounts were all the same, there would be no point in retaining more than one of them. Although they vary, they do not disagree. The fact is that they were written from different aspects, each of the four versions stressing different phases of Christ's mission.

To build a single complete story, it would be necessary to add the four accounts together and eliminate repetitions. This would be a big task as a whole; but it is easy enough when taken incident by incident. For example: the inscription which Pilate placed on the cross is said to read as follows:

Matthew: " This is Jesus, the king of the Jews."

Mark: " The king of the Jews."

Luke: " This is the king of the Jews."

John: " Jesus of Nazareth, the king of the Jews."

It seems obvious that the complete inscription read: " This is Jesus of Nazareth, the king of the Jews."

PLAN AND PURPOSE

CHAPTER THREE

The Plan and Purpose of Prophecy

QUESTION 18. — *Your ideas seem to be concerned to a large extent with prophecy, and the point arises as to whether it is possible to set too much store by it. There are, and have been, many prophets — most of them wrong, I am afraid.*

There is a profound difference between the prophecies given by God and bearing Christ's seal of authority and those of soothsayers and prognosticators — ancient or modern — who have battened upon the credulous of all ages.

Scriptural prophecy is history pre-written, and God alone can do this. His prophecies survive the ultimate test: *they are fulfilled!*

Question 19. — Assuming that prophecy is, as you maintain, merely history pre-written, what is its purpose and why should so much of our Bible be taken up with it?

There can be little doubt that prophecy is intended, not so much as a calendar of future events, but rather for the purpose of strengthening our faith in the Scriptures as the Word of Almighty God. Prophecy ful-

filled cannot be argued down. It stands against all criticism and produces a faith which no amount of sermonizing could ever build. " Facts are chiels that winna ding."

Yet it is tragic that so few people know of the great number of Bible prophecies which have been fulfilled, some of them in our own time.

Question 20. — Most of us know that prophecies in connection with Jesus Christ were fulfilled, particularly with regard to the place and manner of His birth, and the manner of His death. Have you any comment on these?

One could comment on this subject at great length. It is interesting to note, for example, that not only did the prophecies regarding Jesus indicate the place and manner, but also, within very near limits, the time of His birth. This suggests that the Wise Men from the East were either Israelites in exile, or were men who were sufficiently familiar with the old prophecies to recognize in the " star " a portent that fulfilment was at hand.

Question 21. — That is a most interesting deduction and one that would justify a detailed explanation.

The prophecy concerned is in the ninth chapter of Daniel, and is generally referred to as the " Seventy

Weeks" prophecy. It records that, at a time then future, a decree would be issued permitting the Jews who had returned from Babylon to rebuild Jerusalem "street and wall." This decree was actually issued in the year 445 B.C. and is recorded by Nehemiah. (It should, by the way, not be confused with the decree of Cyrus in 536 B.C., mentioned by Ezra, which concerned the rebuilding of the Temple only.)

Now, as to timing, most prophecy has been solved by applying God's own prophetic statement: "I have appointed thee each day for a year." Thus, where "days" are mentioned, they are to be read as *years.*

This particular prophecy records that "Seventy weeks are determined upon thy people (the *Jewish* nation) . . . to finish the transgression, and to make an end of sin . . ." The crowning "transgression" of the Jews was, of course, the crucifixion of their Messiah and the scattering of His newly-formed Church. Seventy weeks equals 490 days which, in terms of year-day prophecy, would represent 490 years. It should be borne in mind, however, that the Jews, to whom this message was addressed, did not use our 365-day years. Four hundred and ninety Scriptural years would be equal to 483 of our solar years.

Daniel tells us that "Messiah shall be cut off" *after* sixty-nine weeks (483 days) which represents 476 solar years. Thus, this period ended in A.D. 32. Secu-

lar history is not quite clear as to the exact date of Our Lord's death, but it is usually thought to have been *about* A.D. 33 — or one year following the year prophesied.

Question 22. — That is a very straightforward and matter-of-fact way of facing what might be termed prophetic chronology or timing; but what was your point about the Wise Men from the East?

The Wise Men, using the same basis of reckoning, would probably reason that Messiah — who would have to attain maturity before being unaccountably " cut off " — would be born not later than thirty years prior to the date of expiry of the " sixty-nine weeks." They had probably been on the lookout for years, as prophetic times are kept purposely vague until fulfilment. The " star " would provide ample confirmation to the watching Wise Men and thus they gladly took their journey.

Be this as it may, the prophecy was fulfilled, and the doom pronounced upon the nation of the Jews was so remarkably accurate that it has rightly been termed the " Seventy Weeks' Nation." Within a few years of the death of Christ, the Jews started the fomentation of revolt which ended in the terrible siege of Jerusalem. In this, the Temple and Holy City were so utterly destroyed that, as Jesus had prophesied, there remained " not one stone upon another."

Question 23.—But why should prophecy be so veiled? Why, for example, should the time of fulfilment be obscured by such devices as the "year-day" basis to which you have referred?

You will remember that Jesus Christ hid His "Mysteries of the Kingdom of God" in parables. Prophecy is hidden for the same reason. It is not meant for exploitation by the opportunist; nor is it given to tickle the ears of the merely curious. It is not intended to be used as a kind of almanac, but rather as a series of milestones to be looked for and duly noted when passed.

Even the faithful watchers are not permitted to know the exact day or hour of the fulfilment of prophecy. But they are allowed to have sufficient knowledge to enable them to note the portents when things are *about to happen,* and immediately to recognize an event as fulfilling its appropriate prophecy. Thus, at Pentecost, Peter could say: "This is that which was spoken by the prophet Joel."

In the last quarter of a century, many Scriptural prophecies have been fulfilled. These have been duly "ticked off" by steadfast watchers whose faith has thereby been tremendously increased.

Question 24.—You have mentioned prophecies which have been fulfilled in recent years. Could you give me a few instances?

Certainly. Here are a few from the book of Daniel, written long before the birth of Our Lord, in which the prophet is given a vision of the state of the world at the " Time of the End of the Age." He foretold:

1. The vast increase of knowledge: " Knowledge shall be increased." Much of our earthly wisdom is now at the immediate disposal of anyone visiting a reference library, while radio puts us in almost immediate touch with happenings all over the world.
2. The tremendous impetus given to travel in these days: " Many shall run to and fro." Are we not all running to and fro, by airplane, train and motor-car?
3. The end of monarchical rule (except for Israel): " I beheld till the thrones were cast down." Since 1912, the world's thrones have toppled one by one. The few remaining are mere puppet thrones (due to fall to dictators at any moment) with one all-important exception — the throne of Israel. And this is guaranteed secure by God himself, to be occupied ultimately by " Him whose right it is " — Jesus Christ.

Question 25. — All these are interesting rather than important. Can you cite any prophecies having a bearing on the new world order which you say is approaching?

Perhaps the most urgent one at the moment is that made by Christ Himself, the recent fulfilment of which ought to have been a trumpet blast for all Christendom. Speaking of the doom of Jerusalem, He said: " Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

In the year 1917, Israel forces led by Allenby removed the desolation blight whose centuries-old oppression had kept the Holy City down to the level of a barbarian hovel.

Although, from a prophetic point of view, this incomparable event passed almost without comment, there were many thrilled watchers who duly noted that the times of the Gentiles had ended, and that the coming years would bring further unmistakable signs that the Kingdom of God lay not far ahead.

Question 26. — What do you mean by the term " Times of the Gentiles "?

The story is rather a long one, but I will try to compress it. In the first place, it is necessary to appreciate that " Gentile " means anyone who is not an Israelite. As youngsters, we were taught that it meant anyone who is not a Jew — a totally different thing.

With the fall of Jerusalem to the Babylonians, the whole of the Israel people had been expelled from Palestine. They were expelled, as the Bible tells us,

for punishment and for retraining in the bitter school of world politics. Like the rest of mankind, they were to suffer under an iniquitous system of economics. But ultimate restoration as God's Servant Nation was promised by all the prophets, including Christ Himself.

During their punishment period, God permitted world domination to pass into the hands of a succession of empires — all based on force. Commencing with Babylon, these empires continued through Medo-Persia, Greece and Rome, to the European or Continental System which existed in 1914. This period is depicted in the "image" vision of Nebuchadnezzar which Daniel interpreted.

It is a matter of history that this Babylonian succession came into being exactly as foretold; but it is not generally realized that a definite period was prescribed by God during which these "Kingdoms of Force" were to operate. It was Jesus Christ who named this period the "times of the Gentiles," and it is important to observe that Our Lord, on this occasion, quoted from the prophecies of Daniel with special emphasis.

Question 27. — What was this period of Gentile domination?

The period is indicated in yet another vision given to Nebuchadnezzar and again interpreted by Daniel.

Although starting well, Nebuchadnezzar's kingdom quickly developed " beastly " tendencies. In this second — or " tree " — vision these tendencies are symbolized by the words: " Let a beast's heart be given unto him." The period is indicated by the command: " Let seven times pass over him."

For the king, personally, the term " seven times " represented the seven years of his subsequent madness. So far as the Babylonian succession of empires was concerned, a much longer period was typified; it symbolized, in fact, the time-charter granted to the Kingdoms of this World. We have Christ's edict that this Gentile domination would end following the time when Jerusalem should cease to be " trodden down."

Now that the event has happened, we are able to deduce from Old and New Testament prophecy, that the expression " seven times " denotes a definite term of years.

Question 28. — That would be interesting if it could be proved. Can we, in other words, deduce from Biblical evidence that " seven times " means a definite period of so many years? And if so — how?

Scripture instructs us to interpret prophecy by reference to other prophecy, and this is often necessary. From parallel prophecies in Daniel and Revelation (always closely connected, by the way) we find that $3\frac{1}{2}$

" times," or 42 months of 30 days each, is equivalent to 1,260 " days." We may, therefore, reasonably infer that seven times symbolizes 2,520. (It is interesting here to note that the number 2,520 is perfect, *i.e.*, it is the lowest multiple of all the numbers from 1 to 10.)

Now, using our year-day basis, and taking 2,520 years from the time of Nebuchadnezzar's subjugation of Judah (about 600 B.C.) we arrive at a date about A.D. 1920.

The historical facts are plain. Jerusalem ceased to be trodden down in 1917 and, with the fall of the Central Powers in 1918, the Continental System tottered and crashed.

Question 29. — That is certainly impressive; but there is a point arising out of the latter portion of your remarks. You say that the Continental system crashed in 1918. What about the " Axis " system which now rears its ugly twin heads. Is that *mentioned in prophecy?*

Most emphatically! The Axis combination occupies a conspicuous place in prophecy and — now that the event has happened — it is easily recognized. But before dealing with the prophecy concerned with the Axis, it would be better if we first enquired into the affairs of its ancestor, " The Beast."

Question 30. — Yes, I agree: let us, by all means, be logical in this cross-examination. But before you deal with the Beast, don't you think you ought to define what, or who, is meant by this expression?

The Beast is the name by which Bible prophecy symbolizes the Babylonian (or Continental) succession of empires. The term is synonymous with the expression " kingdoms of this world."

To appreciate the symbology, it is necessary to collate parallel prophecies in Daniel and Revelation. Daniel was given a symbolic vision in which four beasts appeared: the first, a wingèd lion; the second, a bear; the third, a wingèd leopard with four heads; and the fourth, an indescribably terrible monstrosity with ten horns.

The vision was partially interpreted for Daniel, particularly as regards the fourth beast. Reference to the interpretation and to the closely related " image " vision of Nebuchadnezzar, which we have already discussed, makes identification of the symbols an easy matter. The four beasts represented the Babylonian succession — which was Babylon, Medo-Persia, Greece and Rome (both Western and Eastern), continuing through the Holy Roman Empire to the European system which crashed in 1918. The symbology relating to the fourth — " dreadful and terrible " — was particularly apt.

Concerning the wingèd lion, it is noteworthy that a man's heart was given to it. This portrays the good start made by Nebuchadnezzar's kingdom, under God's permission. It quickly reverted to type and went " beastly." This is indicated in the same king's " tree " vision where the command is heard: " Let a beast's heart be given to him."

From that time forward, this succession of Gentile kingdoms became " The Beast " of Scriptural prophecy, typifying dominion based on force and terror. And the Beast has been on the prowl for 2,500 years.

Question 31. — Did I understand you to say that this Beast is mentioned in the New Testament.

Yes. The vision is repeated in the thirteenth chapter of Revelation, but in a slightly different form. And, in this connection, it is important to remember that, although written at an interval of centuries, the Books of Daniel and Revelation are closely connected. It is even more important to remember that Jesus Christ endorsed the former and, as the Risen Lord, dictated the latter.

Whereas Daniel — looking entirely into the future — saw the future empires as a succession of four beasts; Revelation — viewing both past and future — saw the whole foul system as one terrifying agglomerate beast which defied coherent description. This monster

which, in part, resembled each of the four beasts of Daniel, had seven heads and ten horns. This compares accurately, for the four between them had just seven heads and ten horns, the former probably symbolizing seats of government and the latter aspects of military power. However, the important inference to be drawn is that the term " Beast " symbolizes the rule of force as practised by the Gentile empires which successively strove for world domination during the period of approximately 2,500 years commencing about 600 B.C. — the period described by Our Lord as " The Times of the Gentiles."

Question 32. — Your explanation seems reasonable; it will certainly bear further examination. In the meantime, may we return to the pressing problem of the Axis?

This, also, is dealt with in the thirteenth chapter of Revelation. After describing the Beast, the vision depicts another beast — a two-horned one — with certain very sinister and characteristic attributes:

1. It spoke as a dragon — the ultimate voice of terror.
2. It exercised all the power of the first beast, *i.e.,* Continental domination.
3. It did great wonders, making fire come down from the sky. This surely needs no further exposition.

4. It deceived and bemused the peoples by its tremendous achievements.
5. It advocated that an " image " of the first Beast be made. Now an image is an exact likeness of something else. Therefore, the " two-horned beast " was urging a return to the rule of force practised by the earlier Continental empires. (It will be remembered that the first Beast " died " in 1918.)
6. Those who would not accept the " Mark of the Beast," *i.e.*, who would not accept the system, were refused a livelihood, and even killed by way of punishment.
7. Certain of its dupes received the Mark in the palm of their hands. It *may* be that the Nazi and Fascist salutes disclose this symbolic mark as the palm is presented to the Leader.

This " image " is again referred to in the seventeenth chapter of Revelation. Here, it is symbolized as an eighth " head," a resuscitation of the final phase of the first seven-headed Beast. In the words of Scripture: ". . . he is the eighth, and is of the seven."

Thank God that it " goeth into perdition."

Question 33. — From your remarks on the Babylonian succession, it is obvious that you do not consider the Commonwealth of Nations to be a part of this " beast and image " vision. Assuming the Commonwealth to

be Israel, are there any prophecies which bear on the present state?

Scripture is emphatic in declaring that Israel is to be considered as entirely distinct from the kingdoms of this world. Her state in the Isles of Britain during the twelve centuries following the arrival of the Anglo-Saxons is particularly referred to in the twelfth chapter of Revelation. It should first be mentioned that the prophet Daniel had seen in vision the " scattering " of the Israel people during a period of 1,260 years, dating from about 600 B.C., which would elapse about A.D. 650.

Revelation extends the story after the expiration of this period. It depicts a woman clothed with the sun, moon and twelve stars. Remembering Joseph's dream, we readily recognize the woman as Israel who, in prophetic language, is frequently referred to in the feminine. She is " travailing in pain " — a true picture of the state of all Israel just before the birth of Christ. Christ is symbolized as " the Man Child who will rule all nations."

The Dragon (Satan) seeks to destroy the Child, who is caught up to Heaven. The Dragon at once turns his attention to the Woman. She flees to a " place prepared of God " and, once in this sanctuary, she is defended from the forces of evil during a period of 1,260 years.

These two periods of 1,260 years — ending about the present time — together make the "seven times" of the Gentiles: the time-charter of the Babylonian succession.

Question 34. — The twelfth chapter of Revelation from which you have just quoted tells of a Dragon with seven heads and ten horns. Is this the same as the Beast mentioned in the other chapters?

No. It is important to distinguish between the Dragon and the Beast. Both have seven heads and ten horns but, whereas the latter symbolizes the earthly empires of force — the kingdoms of this world — the Dragon is the Satanic counterpart, the spiritual force of evil, that directs and energizes them.

Question 35. — In the light of that explanation, one can understand the Dragon's bitter enmity for the Child, Jesus Christ. But what explains his enmity for the Woman, Israel?

Because God's plan and purpose for mankind are based upon His Kingdom, of which Israel is the nucleus. Mutilate or hamper Israel, and the plan is frustrated, or at least delayed. The power of evil fights, in other words, a delaying action against the development of the Kingdom.

Question 36. — Can you explain the remainder of the chapter?

The Woman escaped to her appointed place and the manner of her going is worthy of note. It was on the wings of a great eagle. This was not the first time that Israel had been borne on eagle's wings to safety, for God used the same word-picture when describing their deliverance by Him from bondage in Egypt.

In a previous answer, we saw that the Israel people were to be scattered during a period of twelve hundred years or so. This would bring us to about A.D. 650, by which time our ancestors were either firmly established in the British Isles, or preparing to make the last stage of the journey.

Once established in the Isles, *they were safe* from any further threat of aggression on the part of the Continental system. They did not know this, of course, for they were unaware of their Israel identity. Nor could their pagan minds have had any inkling that, for a further twelve-and-a-half centuries, they could not successfully be assailed in their new island home. Philip of Spain, Napoleon and Wilhelm II proved this, to their cost. (Roman legions came and went, of course, *before* the period of protection commenced, and the Danes and Normans, while they had to fight their way in, were late arrivals of the same Israel family.)

But some of the wanderers did not reach God's secret refuge. Here and there across Europe, little Israelite colonies remained behind. These are referred to in the vision as the " remnant of the Woman's seed which have the testimony of Jesus Christ," and we read that the Dragon, not able to assail those in the appointed place, " went to make war " with these stragglers. Thus, down the centuries there have been Protestant minorities — Calvinists, Huguenots and the like — seeking sanctuary with their Israel kinsmen in the appointed place.

And the Dragon, it should be noted, made a last desperate attack on the remnant. Norway and Denmark, with hosts of our Israel cousins in the Low Countries and northern France, have in this war felt the cruel blast of his breath.

Question 37. — There is mention in this twelfth chapter of Revelation of a " flood of water " with which the Dragon tried to envelop the Woman. Does history explain this part of the vision?

Yes. Our ancestors trekked westward, their migration from the territory north of the Black Sea being well proven. Their progress was hastened by the pressure of Mongol hordes on their rearguard, which was harried across Europe by Attila and his Huns. These hordes, who threatened at times to engulf them com-

pletely, were undoubtedly the enveloping flood. However, as the vision records, the "earth" — the Eastern section of the Roman power — ultimately fought the Huns to a standstill and Israel gradually completed her long journey to the fringe countries of the North Sea, ready to take up permanent residence in the "prepared place" in the islands of the North and West.

Question 38. — This "appointed place" idea is profoundly interesting and important. In what parts of the Bible is it referred to?

From the dawn of history, the islands of Britain had been set apart as a sanctuary in which, in the fullness of time, the Kingdom-nucleus could develop in safety and seclusion. There is a most striking reference by the prophet Nathan, conveying a message from God, who said, "Moreover I will appoint a place for My people Israel and will plant them that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as beforetime."

Now, this prophecy was made long after the Israelites had taken possession of Palestine. It could not, therefore, refer to that country. This dovetails well with the vision of the Woman who fled to the "place prepared of God."

Then there is mention of God's "secret place" in the ninety-first Psalm. Although the spiritual significance of this Psalm must not in any way be minimized, there is a strong material application in the words: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The whole Psalm, indeed, breathes protection — the security promised to Israel during the Times of the Gentiles.

ISRAEL AND THE PROMISES

CHAPTER FOUR

Israel and the Promises

QUESTION 39. — *Let us leave prophecy for a while and get back to your main theme. Let us get back to the promises to the fathers. Why were they not fulfilled to Israel of old? I agree that, except for the supreme promise of the birth of Christ, they have not been fulfilled to the Jews.*

The promises to the fathers were admittedly not fulfilled to Israel of old. Their fulfilment was delayed by the failure of the nation to make good the solemn undertaking into which it had entered with Almighty God. This undertaking was the Mosaic Covenant. Moses called it " the Covenant at Horeb " (Sinai) for it was at Sinai that God called Israel to Himself as a special vehicle to be developed for His plan of world blessing. Here, they were constituted a nation, God Himself making the pronouncement: " Now therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people. And ye shall be unto Me a Kingdom of Priests and an holy nation."

And the nation, in solemn assembly, ratified the covenant on their part, saying: " All that the Lord hath spoken we will do."

By this ratification, the nation undertook to obey God's voice — to carry out any instructions which God might have for them. Such instructions were, from time to time, duly conveyed through Moses, and are recorded as statutes, judgments and ordinances in the books of Exodus, Leviticus, Numbers and Deuteronomy. These are referred to in Israelitish terminology as the Law.

Question 40. — In your opening remarks, you said that the promises to the fathers, being entirely unconditional, could not be revoked. Now you suggest that Israel's failure to keep the Mosaic Covenant interfered with the operation of the promises. How can that be?

The promises could not be annulled, but fulfilment might be delayed. God gave Himself no time-limit; nor did He say to which generation the promises would be made good. Thus, for His own high purposes, we find God accepting from the nation about to enter Palestine an undertaking which He, being God, knew they would not honor.

Not knowing His mind, we can only assume that the subsequent dire experiences of covenant-breaking Israel were used by God as part of the training of His national vehicle of blessing. However, the fact remains that the covenant was duly made and ratified. It was amplified by a further covenant between God

and the nation in the land of Moab, just before the death of Moses.

Now, while the promises to the fathers were entirely unconditional, the Mosaic Covenant bound both God and the nation very rigidly.

For His part, God undertook to reward national obedience to His instructions by prosperity, freedom from enemy attack, immunity from disease and general national happiness. But it should be clearly realized that He equally bound Himself to punish national default most drastically, the ultimate punishment being enemy invasion and expulsion from the Holy Land.

Question 41. — I quite see that Israel would prosper or suffer according to the extent to which she kept her undertaking. But what bearing has this upon the unconditional promises to Abraham, Isaac and Jacob?

It was the punishment clauses of the Mosaic Covenant which brought the difficulty. God, upon His own Holy Name, covenanted to punish the nation during periods of national disobedience. He could not, because He loved Israel, conveniently turn a blind eye to her faults. The punishment clauses of His Covenant would have to be invoked: " I am the Lord, I change not."

To keep His word, God *had* to keep His Covenant.

If Israel disobeyed, she would *have* to be punished. This, alas, she did, even to incurring the most drastic penalty of expulsion from the land. As He said through Jeremiah: "Yet they obeyed not . . . therefore will I bring upon them all the words of this covenant."

The effect of disobedience, therefore, was to postpone the coming into operation of the earlier promises. It would, of course, be impossible for the nation under punishment to enjoy, at the same time, the privileges embodied in the promises to the fathers. And this postponement was bound to continue until Israel, *as a nation,* returned to God and walked permanently in His ways.

Here, then, is the crux of the whole matter. The promises to the fathers were duly made and fulfilment guaranteed. But, in the covenant with the nation, God made such stipulations as would withhold the fulfilment of the promises until the nation should walk permanently in His ways. This seeming difficulty of God appearing to speak with different voices has troubled many good folk. It has also caused some to adopt doubtful expedients by way of explanation and apology. Yet surely it must be that God could be trusted to solve a problem which He Himself had created?

Question 42. — This could become rather confusing. Let us suppose that Israel proved herself permanently

incapable of obeying God's voice nationally. Would that not mean that — unless God broke His promise to punish — the promises could never *come into operation?*

It seems impossible even to think of God breaking a covenant. Yet that is exactly what happened and we have His own word as evidence. But to break the covenant, God had to *break Himself* first. This He did, in Christ.

The breaking is poignantly described in the prophetic parable given in the eleventh chapter of Zechariah. This described the taking of two staffs bearing the names Beauty and Bands. Beauty is easily identified as Jesus Christ in the phrase: " they weighed for my price thirty pieces of silver." The parable states (God speaking) : " And I took My staff, even Beauty, and cut it asunder, that I might break My covenant which I had made with all the people. And it *was broken* in that day."

The necessity for the breaking of God — in Christ — is indicated in an explanatory passage in the ninth chapter of Hebrews: " For this cause He is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance." And as Isaiah (chapter fifty-three) puts it: " For the transgressions of My people was He smitten."

Now, the only people in the world who were ever under the first (or old) covenant were the Israel people. They had, therefore, to be released from the punishment prescribed by that covenant (or testament) before there could be any possibility of the fulfilment of the eternal promises to the fathers. Christ's sacrifice on Calvary effected this release, removing, for all time, the barrier which, for centuries, had held back the development of God's Kingdom.

Question 43. — That is, I must confess, entirely new to me. I know, of course, that Christ died so that all mankind could be brought within reach of God's love. Am I to infer that there was a dual purpose in His sacrifice?

Yes; the purpose of Calvary was twofold. By His death, Christ became:

1. The Saviour of the world — of every individual, regardless of race or color. All these now were to have the opportunity of life immortal.
2. The Redeemer of Israel — God's chosen vehicle of world blessing.

Everyone is familiar with the first-named; but very few seem to appreciate that, before the Kingdom of God could commence its unseen growth, its nucleus-nation had to be " bought back " (redeemed) from

the state of guilty wretchedness into which it had sold itself.

The breaking of the covenant to punish brought the nation once more within the Divine orbit. Thenceforward, through grace working in individual Israelites — racial and adopted — the way was open for the development of a people worthy to participate in the promises to the fathers.

Question 44. — That is an inspiring, yet logical, exposition. There is, however, one point I should like you to explain further. You referred to "Israelites by adoption." What did you mean by that phrase?

An answer can be found in the text: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

A Gentile becomes an "Israelite by adoption" immediately he accepts Jesus Christ. He thereby becomes entitled to be included in the Kingdom-nucleus. There is, however, one important material difference between Israelites "by grace" and racial Israelites, most of whom now comprise the English-speaking peoples.

Adopted Israelites, living probably among countrymen who are indifferent or even hostile to Christianity, frequently have to suffer for their allegiance to

Christ. In sharp contrast to this, racial Israelites enjoy *national* benefits. Theirs is the precious heritage of freedom, protection, prosperity and ordered progress. These are blessings which have been conferred upon the servant nation in order that it may be able to discharge its responsibility — which is to convey, in the name of Jesus Christ, those selfsame blessings to less fortunate peoples.

Christians in Germany, Russia, and many other countries have a much harder row to hoe than " Israel according to the flesh."

It therefore behooves the Commonwealth of Israel to count its blessings and nationally to be worthy of them.

Question 45. — Your reference to Israel's responsibility brings another point to mind. I have heard it said that, although the Israel people still exist, their place in God's plan and purpose has been taken from them and given to the Church. Is there any Scriptural justification for this idea?

No. This particular misconception arose from the desire of earnest people to reconcile the Scriptures with the state of affairs — as they saw it — which existed in their day. It is none the less erroneous.

The whole trouble arose from the fact that Israel, as prophesied, lost her identity and became paganized.

The Jews were regarded as the only remaining Israelites, and it was obvious that the only promises made good to them were those of punishment and disaster. Some explanation had to be found for the apparent non-fulfilment of the promises. Organized religion's despairing effort in this direction was to transfer the whole of the promises of blessing to the Church — a spiritual fellowship. This left the poor Jews — who could not be thus spiritualized — to stagger forever under the punishments promised to Israel for disobedience to God's commands.

The adoption of such expedients as this, by way of apology for the definite statements of Scripture, was gladly seized upon by the atheists and agnostics of the past century. Men like Paine, Hume and Bradlaugh argued that God, having broken His promises to Abraham, Isaac and Jacob, could hardly be expected to keep His further promise of salvation and eternal life through belief in Jesus Christ. They dismissed, as sheer humbug, the contention that an Almighty God could alter His declared intention by substituting a company of believers for His company of nations. And logical people will feel bound to admit that there was a high degree of common sense in this attitude — at least, so far as it went.

Question 46. — Before proceeding to my next question, I should like to be sure that we are using the same

terms. What exactly do you mean by the term "Church"?

The Church of Christ is the world-fellowship of true believers of all time.

True believers are under obligation to accept, implicitly, the statements and beliefs of Jesus. They are also obliged to put into practice the principles of life enunciated by Him. And they are further enjoined to look and to work earnestly towards the time when He will shoulder the burden of world government.

Although no good or kindly act will ever be lost, and although there is no question of general "damnation" for persons not fortunate enough to be able to appreciate true Christian belief, it is clear, from Christ's own words, that the mere fact of being a good neighbor or citizen does not, in itself, qualify one for admission to Christ's Church. Faith and hope as well as love *must* be present — even though the "greatest of these is love."

Question 47. — You have now made it quite clear that you refute, entirely, the theory that Israel's promises have been transferred to the Church. Yet I believe this theory is widely held in orthodox Christian circles. What evidence can you bring to support your view?

There is not, to begin with, a shred of evidence in all Scripture which supports the idea that the promises have been spiritualized and transferred to the Church. There is, on the contrary, a host of passages which state most emphatically that Israel, although to be punished and " divorced " for her sins, will, in God's good time, be cleansed and restored. Take the first chapter of Hosea, where God, temporarily disowning Israel, says: " Ye are not My people, and I will not be your God." Here God is likening Israel to a faithless wife and pronouncing divorce upon her. But the same passage concludes with the promise of ultimate restoration: " It shall come to pass that, in the place where it was said unto them, Ye are not My people, it shall be said unto them, Ye are the sons of the living God."

Isaiah also refers to Israel as a divorced woman, but God hastens to add: " For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee, but with everlasting kindness will I have mercy on thee."

Then there is the passage which says: " Like as I have brought this great evil upon this people, so also will I bring upon them all the good which I have promised them."

And for the proof of God's changeless purpose for Israel, we have only to read the thirty-first chapter of Jeremiah: " Thus saith the Lord: If those ordinances (sun, moon and stars) depart from before Me, then

the seed of Israel also shall cease from being a *nation* before Me for ever."

Thus we have God's own assurance that Israel shall be a nation so long as sun, moon and stars exist. This tremendous proclamation from God Himself must surely dispose of man-made apologies to the contrary.

Question 48. — These quotations are all from the Old Testament, and although I accept them, I should also like to hear what New Testament writers have to say.

New Testament writers are no less definite than the Old. James, writing to the " twelve tribes scattered abroad," reminded them that: " Abraham believed God, and it was imputed to him for righteousness." In a long message to the Romans on this very subject, Paul said: " Hath God cast away His people? God forbid, for I also am an Israelite, of the tribe of Benjamin. God hath *not* cast away His people which He foreknew."

After going on to explain that Israel's perception had been clouded by " having eyes that they should not see " — losing their identity — Paul further points out that, for their punishment, they have been temporarily set aside in order that Gentiles might be given the opportunity — through belief in Christ — of obtaining adoption into what he termed the " Commonwealth

of Israel," and he adds: " If the casting away of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead . . . and so all Israel shall be saved." And, in his famous speech before King Agrippa, Paul declared that Israel could hope for the fulfilment of God's promise when their twelve tribes should be " instantly serving God."

Question 49. — What then is the function of the Church and why was it formed?

The Church — the body of implicit believers — has been selected by God for a highly important purpose in His plan for world progress and happiness. In the first place, its members, during their earthly life, are intended to be the " salt of the earth " — " a city set on a hill." Their work and conduct must be so modeled on that of Christ Himself, that they leave their corner of the world better than they found it. By their testimony they must propagate the Gospel of Christ.

Secondly, and even more important, they are called to be the administrators, under Christ, of God's Kingdom on Earth when, in His good time, that tremendous event passes from prophecy into history.

In sharp contrast to the obvious characteristics of the Church, the " Kingdom " is a " treasure hid in a field " to be revealed in the fullness of time.

It is promised to the Church that they shall " in-

herit the Kingdom " and it is of vital importance to note that the most definite promise in the whole of Scripture was made in this connection. Christ's disciples had asked Him what would be their reward in the Kingdom of God. In reply, He said: " Ye shall sit on twelve thrones judging (administering) the twelve tribes of Israel." Since Israel is the nucleus of the Kingdom, this promise meant that the apostles had been appointed to the cabinet through which Kingdom affairs will one day, under Christ, be governed. The remainder of the Church will be used in a similar manner, but in a lesser and varying degree, for the ordering of the Kingdom.

It is idle to translate these vital promises into a realm of airy nothingness. They are basic and solid.

Question 50. — But there appears to be some justification for this attitude. Did not Christ say that: " My Kingdom is not of this world "? *And does that mean that we are expected, not to look for a kingdom to be set up on earth, but rather for a spiritual state in the next world, beyond the grave?*

Christ certainly did use those words, but He did not mean that His Kingdom would not be on this earth. He used the words which, in their Greek rendering, denote origin and not location. He was explaining that His Kingdom was not of this world-order. It had

no part in a worldly order of things, but came from God.

From His own words on many occasions, we learn most definitely that He, at any rate, expected to return again in person. Take, for instance, the following: " There shall be on the earth distress of nations, with perplexity: men's hearts failing them for fear. And then shall they see the Son of Man coming in a cloud with power and great glory." These are our Lord's words and men " water them down " at their peril.

Many passages could also be quoted from the prophets and from the epistles. Paul tells us that: " The Lord Himself shall descend from heaven "; and Isaiah's wonderful prophecy — half of which has already been fulfilled — assures us that " of the increase of His government and peace there shall be no end . . . upon His Kingdom, to order and to establish it with judgment."

Question 51. — There is another passage in the New Testament which might be misunderstood. In this, Christ says: " The Kingdom of God is within you. It cometh not with observation." This is held by many to mean that God's Kingdom is in the hearts of men. Doesn't this conflict strongly with your view?

If it were merely in the hearts of men, what a poor little Kingdom it would now be! Of how many of us

could it truly be said that God reigns in our hearts? Only a pathetic sprinkling.

To get the true meaning of Christ's words, we need to consider the whole context. Christ was talking to the Pharisees, to whom He frequently referred as hypocrites, whited sepulchers, and children of the Devil. Surely it cannot be contended that Jesus meant that the Kingdom of God was in the hearts of men like these?

The alternative marginal translation " among you " helps us to understand Christ's meaning. The Kingdom was indeed in their midst. In the person of its King, attended by the faithful few to whom He had promised that — in His Kingdom — they should " on twelve thrones " occupy important administrative positions under Him. The *King in Council* was at that moment in the very midst of these scoffing Pharisees. But this was beyond their powers of observation for, as Christ said, it was " not given to them to know the mysteries of the Kingdom," this privilege being reserved for those willing to accept the plain message of the Scriptures with the simple " faith of a little child."

THE MARKS OF ISRAEL

CHAPTER FIVE

The Marks of Israel

QUESTION 52. — *I accept your evidence on the "non-mongrel" character of the Celto-Saxon peoples, and I agree that Scripture shows Israel to be a Company of Nations. But what evidence can you bring to prove your contention that the promises to the fathers are fulfilled in the English-speaking peoples and in no others?*

To face up to your question squarely, let us take the promises one by one.

There is first the promise that this multitudinous race should be used as a vehicle of world blessing. This is a very broad commission and therefore covers all things which are rightly accepted as blessings — ordered government, social justice, security, decent standards of living. But apart from these, God gave Israel an express command "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." Could anyone deny that the English-speaking peoples have, for centuries past, been in the van of every endeavor to carry the paramount blessings of freedom to the peoples of the earth? Is not the life-and-death struggle in which they are now engaged sufficient proof of this?

What would become of these blessings if the English-speaking peoples were to be engulfed?

Then there is the promise that Israel should become "a Nation and a Company of Nations" spreading abroad to every corner of the earth. If this does not refer to the United States of America and the British Commonwealth, then to whom can it possibly refer?

It does not follow, however, that light and blessing have not been carried, in some degree, by any other nations. But it must be conceded that the heat and burden of the day have, in the main, been borne on the broad shoulders of Celto-Saxondom. Take, for example, the mission field. In this, by far the greatest effort has come from Celto-Saxon organizations. And it is not for a moment denied that in some aspects of certain promises, Israel has been helped by other nations. But to be Israel, all the promises must be fulfilled in the one group of people.

All the promises have, in fact, been fulfilled in the English-speaking nations *and in no other people.*

Question 53. — Yet other peoples have claimed to be the vehicle of world blessing — the U.S.S.R., for instance, Japan, Fascist Italy and Nazi Germany also claim that they are about to inaugurate a new age.

The claims of the Axis countries are easily disposed of. Their "new age" is to bring benefit only to those

who accept their own ideas of what is good for the world. And these ideas have been savagely demonstrated to occupied countries in Asia and on the continent of Europe.

The claims of the U.S.S.R., however, need more consideration. The Communists do, at least, pay lip-service to some of the attributes of an equitable social order. Freedom, social justice, fair distribution of world-assets, equality of opportunity — all these occupy prominent niches in the façade which Communism presents to the outside world. There was once a time, indeed, when many workers in the cause of freedom cherished high hopes of a new order of things based on Communist ideology.

But actions speak louder than words. In spite of undoubted material progress inside Russia — and there certainly was plenty of room for it — the world has, during the past few years, been presented with a series of sinister *facts* that belie the lofty conceptions disseminated by clever Communist propagandists.

" By their fruits ye shall know them." Bolshevik propaganda has unquestionably mouthed many of the Kingdom principles laid down by Christ Himself, but the whole hypocritical system has proved as barren and bankrupt of Kingdom fruits — principles put into practice — as is a slave-dealer of the milk of human kindness.

Question 54. — Scripture tells us that Israel shall possess the "heritage of the heathen." What does this mean and how does it apply to the Commonwealth of Nations?

When the promise was made, the heathen occupied the earth's wide open spaces. A large portion is still occupied by them; but, under Israel's guidance, most of them are now emerging from centuries of darkness and oppression.

Certain large tracts of territory — such as America, Australia, New Zealand and South Africa — which were once sparsely inhabited by the heathen, have also become the new homelands of English-speaking peoples. God commanded Israel to "spread abroad to the west, to the east, to the north and to the south" and unconsciously the command has been obeyed.

It has been contended that it was wrong to interfere with native peoples. One must, however, remember that the world had to progress. The native peoples were non-producers: mostly nomadic, they wandered from place to place in purposeless inconsequence. The potential bounty of the earth lay dormant, and it was not God's purpose that it should be so. This much can certainly be said: wherever, in heathen parts, the flags of the Israel nations fly, there the native can be sure of a squarer deal than from nations of the Continental system. In the words of a famous British Cab-

inet Minister: " The welfare of the natives must be paramount."

Question 55. — I must confess to being more than impressed by the evidence you bring. Its weight and accuracy have served to stimulate my curiosity. Now, the English-speaking peoples have certain well-known characteristics. To mention the rough with the smooth, they are obviously a pioneering, maritime breed as well as a colonizing people. They are noted for their easy-going tolerance and for their obstinacy and, if we will be candid, they tend to be a little too fond of the cup that cheers. They are impatient of firm authority and the strict letter of the law. Do any of these essentially racial traits find mention in Scriptural references to Israel?

There are many passages in Scripture which show that, as regards racial traits, our Israel peoples have changed but little during the last 3,000 years.

The nation's future colonizing propensities were, of course, noted by the prophets. Moses foretold the pioneering spirit of Dan when he said that Dan would " leap (emigrate) from Bashan." There is testimony, too, in the fifty-fourth chapter of Isaiah. God is here speaking to the erring wife, Israel, whom He has temporarily " divorced," and refers to her as " barren and desolate " in contrast with the then faithful Judah,

who is called the " married wife." He says: " Enlarge the place of thy tent, stretch forth the curtains of thine habitations; for thou shalt break forth on the right hand and on the left."

As to their being a maritime people, God — speaking of Israel by the mouth of the reluctant prophet Balaam — said: " His seed shall be in many waters." Deborah's song infers that the tribe of Dan had so many ships that they " remained " in them instead of assisting their brethren to defeat the hosts of Sisera.

Our modern traits of obstinacy and impatience of strict authority are perfectly reflected in the many stern rebukes delivered to ancient Israel. " Ye are a stiff-necked people," fumed Moses. " Thou art obstinate; thy neck is an iron sinew and thy brow brass," complained Isaiah. And Isaiah's bitter condemnation: " Woe to the drunkards of Ephraim !" brings forcibly to mind the hard-drinking habits, not only of our ancient Anglo-Saxon forbears, but also those of more recent times.

Our nation's easy-going guilelessness — we trusted Hitler, it must not be forgotten — is surely indicated by: " Ephraim is a cake not turned " — *i.e.,* half-baked.

Question 56. — I agree — so far as a layman can — that the Celto-Saxons do appear to possess the " gate "

of their enemies. But have you any corroboration from military experts that the points in possession of the English-speaking peoples are of vital strategic value?

Yes, their value has been endorsed by numerous authorities, including the late Admiral Lord Fisher. Their strategic value in the present conflict is also the subject of a special pamphlet published in 1940 by Capt. Bernard Acworth, D.S.O., R.N., the well-known writer on naval strategy. The most potent " gate " of all is, of course, the sea, and we all know that *sea power* is the chief bulwark of the Celto-Saxon peoples.

JUDAH'S RELATIONSHIP TO ISRAEL

CHAPTER SIX

Judah's Relationship to Israel

QUESTION 57. — *Why is it that the Jews should have retained their name, while the House of Israel should become so lost and blind to their identity that they have to be told who they are?*

God, you will remember, placed His Name (El) upon Isra-el, and commanded them not to " take it in vain." Their national defection not only brought expulsion from their land but, through the prophet Ezekiel, God said: " they shall pollute My Holy Name no more." Thus they lost their name and, since that time, have been known by a succession of names — each of which has obscured their true identity.

The words " blind " and " lost " form, indeed, the very keynote of Israel's condition ever since their expulsion from Palestine; Scripture constantly refers to them in such terms as " lost sheep " and " blind servant."

St. Paul explains that, during their punishment period, Israel had temporarily been " blinded " by God — having " eyes that they should not see " — and he goes on to say that this blindness should continue until the " fulness of the Gentiles be come in." Now that

this period has elapsed, the veil is in gradual process of removal.

The nickname " Jew," on the other hand, has been retained, but it has no Divine significance, being rather, as prophesied, " a reproach among all nations."

Question 58. — What is meant by the passage in which Jesus says: " The Kingdom of God shall be taken from you and given to a NATION bringing forth the fruits thereof? "

Christ, on this occasion, was speaking to the Jews, who, at that time, were the official Kingdom-nation. He knew that, apart from a faithful few, they would reject Him, and that their rejection of Him would automatically cut them off from the Kingdom plan and purpose.

Christ also knew that the vast bulk of the Servant Nation — " the lost sheep of the House of Israel " who were then dispersed among the Gentiles — would gradually come to accept Him and that their acceptance would, consequent upon His paying their redemption price, re-establish them in their former role.

The Jewish nation (" the barren fig tree ") , because of the rejection, would not " bring forth the fruits of the Kingdom." The Kingdom was therefore taken from them.

And if Kingdom fruits have been brought forth by

any people, they have certainly been produced by those of the Celto-Saxon family — imperfect though that family may have been.

Question 59. — What, then, will become of the Jews? Are they disinherited forever?

No. While the age-long punishment of the Jews needs no emphasis, they have a happier time coming.

It is everyday knowledge that large numbers of them have already found refuge, under British or American protection, from persecution in countries of the Continental succession. And numerous prophecies indicate that the whole of the genuinely Jewish people will ultimately be reunited with the Commonwealth of Israel.

Question 59a. — You have used the expression "genuinely Jewish people." Am I to infer by this that some of those who say they are Jews are not Jews at all?

Here we have another popular fallacy. Professor Nordein had something to say on this: "The Jewish nose is so styled by people erroneously. The crooked nose is Armenian. The Jews only have this characteristic in a marked degree since they become intermingled with the ancestors of the Armenians of to-

day." Professor Sayce also is emphatic in his opinion as to their mixed ancestry.

It should be more fully realized that the Jewish people are not, and do not claim to be, racially pure. There are even black Jews.

There are two main and quite distinct, easily recognizable, divisions in Jewry — the Sephardim and the Ashkenazim.

The latter are chiefly descended from ancestors settled for centuries in Poland. There is an undoubted admixture of foreign blood, due to the Jews' practice of accepting " proselytes " into the community. This was applied wholesale in later centuries.

The Sephardim Jews are racially purer. They trace their descent from ancestors domiciled for a long period in Spain before being driven out by Ferdinand at the end of the fifteenth century.

Even in our Lord's day the Jewish nation was rapidly becoming mixed. It is well known that a large number of Idumeans (descendants of Esau) had been merged in the Jewish nation. Herod, of course, was an Idumean.

And so it must be borne in mind that the Jewish nose and the swarthy appearance are not Hebrew characteristics, but features acquired from Levantine and other peoples not of Israelitish origin. There are, therefore, many Jews who have little, if any, Israel blood in their veins. Revelation tells us that the

" Synagogue of Satan " will be found to be connected with those who " say they are Jews and are not " — atheistic, non-Israelite Jews.

Question 60. — When you quoted Zechariah's parable of Beauty and Bands, you explained that the staff Beauty represented Christ. Did not the breaking of the staff Bands symbolize the original breach between Israel and Judah at the time of Rehoboam?

The parable was written 500 years after the northern tribes had revolted against Rehoboam; it could not, therefore, refer to that breach.

To understand this part of the parable, one must appreciate that the separate destinies of Israel and Judah had been settled by God long before the split. This is evident even as far back as the Exodus, for we read that " When Israel went out of Egypt, Judah was His sanctuary and Israel His dominion."

This distinction seems to have been observed down the centuries for, while Israel — which then included Benjamin — for a while gave allegiance to the son of Saul, " The House of Judah followed David." We also read that David reigned seven years over Judah alone and thirty-three years over Judah and Israel combined.

During the reign of Solomon, the prophet Ahijah foretold the coming breach. He said that God would

rend the whole of the Israel portion of the kingdom, less the tribe of Benjamin, from Solomon's son. Benjamin was to be lent to Judah in order that "David My servant (Christ) may have a light before Me in Jerusalem."

Thus it was that, in spite of the split, Benjamin remained a link between Israel and Judah. The brotherhood which this tribe had preserved was broken when the Jews were crushed by the Romans in A.D. 70, thus fulfilling the prophecy.

Question 61. — Benjamin would appear to have been given a special mission. What purpose did this tribe serve in God's plan? And what was the prophecy to which you have just alluded?

Benjamin was destined to be the light-bearing tribe. Its mission was mentioned by Moses who, when blessing Israel, said of Benjamin: "The beloved of the Lord shall dwell in safety by him."

It is generally held that the Galileans were Benjamites, and Christ (the Beloved) was always safe and welcome in Galilee. With the exception of Judas, probably all the Apostles were Benjamites — as was St. Paul — and it is highly likely that most of the early Christians were of this tribe, for the proud Judeans held aloof from the new faith.

When Christ's mission was finished, the presence of

Benjamin in Palestine was no longer necessary. Thus, as the parable of " Bands " foretold, this link between Judah and Israel was broken and the Christian Benjamites were given an opportunity of evading the doom pronounced upon Jewry.

The opportunity came during the siege of Jerusalem. It is recorded that the encircling Roman troops were unaccountably withdrawn for a brief period. The Christians took advantage of this pause to slip away, and so escaped the wholesale extermination which accompanied the siege and fall of the Holy City. This was in fulfillment of Jeremiah's prophecy: " O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem . . . for evil appeareth out of the north, and great destruction."

Thus the severance of this portion of Benjamin from Jewry became the means of their bearing the light of Christ's message across Europe.

Question 62. — What is meant by the statement that Judah was God's sanctuary and Israel His dominion?

Scripture is quite clear on this. Judah was the royal tribe — and well they knew it. Jacob, in his deathbed blessing, said: " The sceptre shall not depart from Judah until Shiloh (Christ) come," while Psalm 108 declares that " Judah is My law-giver."

The rulers of the Kingdom-nation must therefore

come from Judah and with the solitary exception of the first king, Saul, this rule has been strictly followed. Our Lord Himself — *the* King of Israel — was of Judah, for " of Judah came the Chief Ruler."

On the other hand, the remaining tribes formed the dominion. Judah was king; Israel was the kingdom.

As to the Sanctuary, Judah — through the Jewish remnant — fulfilled this long-foretold destiny by providing the setting in which was offered the sacrifice that freed Israel from the curse of the Law.

THE THRONE OF DAVID

CHAPTER SEVEN

The Throne of David

QUESTION 63. — *In saying that Judah was the royal tribe, you also suggested that the Kingdom nation must always be governed — until Christ comes to reign — by someone from this tribe. The question which springs to mind immediately is: Where have these Judaic rulers been during the past 2,500 years?*

The continuity of the Throne of Israel has been an even more remarkable phenomenon than the preservation of the nation.

Following the promise to Judah, the choice was still further narrowed down. To David, who was of the tribe of Judah, God said: " Thy house and thy throne shall be established before Me for ever. I will build up thy throne to all generations. David shall never want a man to sit upon the throne of the House of Israel. If there should not be day and night in their season, then may also My covenant with David My servant be broken." Here, in other words, we have the assurance of Almighty God that, not only would the throne of David over Israel endure as long as night follows day, but that there should always be a descendant of David available to occupy it.

Scripture makes it perfectly clear that the ultimate

King of Israel will be Jesus Christ — Himself a lineal descendant of David.

" Art thou a King? " asked Pilate.

" To this end was I born," replied Christ. And at the Royal Proclamation of Our Lord's birth, the angel Gabriel said: " He shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end."

Yet, " He whose right it is " has not yet occupied the Throne of David, nor will He until — in His own words — He comes " with power and great glory."

Two thousand years ago, Christ came as a babe in a manger. His mission then was to suffer and to die. But as He was publicly humiliated so must He be publicly glorified. When He comes again, He comes " to rule in righteousness, to judge among many people and to rebuke strong nations afar off."

Question 64. — The Scriptures are, I agree, quite clear that Christ will be the ultimate King of Israel, and therefore of the Kingdom. But what has become of God's promise to David since Zedekiah, the last king of Judah?

To casual observers, it would appear that the promise has lapsed, for both the Israelite kingdoms have apparently vanished, and there would seem to be neither throne nor king. But God's promises cannot lapse.

One explanation advanced by some Christians is that, since Calvary, Christ has occupied the throne of David, in heaven. But this does not agree with Scripture, particularly with the announcement of Gabriel that " He shall reign over the House of Jacob for ever." And he would be, indeed, a bold man who would argue that Christ now reigns either in Israel or outside it.

The explanation is further unsatisfactory in that it leaves out of account the six centuries between the deposing of Zedekiah and the birth of Christ. God's oath to David was that He would build up His throne to all generations. It would be impossible to plead that God had kept His word if a period of 600 years should intervene with the throne out of existence.

No; we must accept God's statement as it stands. The throne, with its Davidic succession, *and* the Kingdom must have been somewhere all the time. It must be in existence now. Somewhere in the world there must be a descendant of David occupying the throne of Israel. If not, God's promise has been broken — which is impossible.

Question 65. — But isn't there a passage in Scripture which suggests that the Israelites would be without a king for a long time? And wouldn't this contradict God's promise that David's throne should exist throughout all generations?

Yes; there is such a passage. It occurs in the third chapter of Hosea and reads: " For the children of Israel shall abide many days without a king." But it is impossible to construe this as meaning that David's throne and royal house should disappear. Hosea was writing about 785 B.C. and his prophetic message was undoubtedly to the House of Israel. The two previous chapters make this quite clear; God has been rebuking the " divorced " wife, Israel; Judah is not so referred to.

And the House of Israel did indeed abide many days — centuries, in fact — without a king. But the throne of David remained intact; first over the House of Judah, which included the Kingdom tribe of Benjamin; then transferred and planted by Jeremiah, in accordance with God's instructions, " in the mountain of the height of Israel."

Question 66. — You have not yet answered, fully, my first question, so I will put it in another way: Where is the throne of David?

Let us do a little deduction.

We have it, on God's own authority, that somewhere in the world a lineal descendant of David is reigning as king over Israel people.

During the past thirty years, the " thrones have been cast down " in such rapid succession that very few royal

houses now remain. In Europe, we have those of Britain, Sweden, Italy and Bulgaria; in the Middle East, we have Egypt, Iraq and Iran; and in Asia there are Thailand and Japan. If, however, we reject those dynasties which are of comparatively modern origin, we are left only with Britain and Japan.

Now, the king of David's line must be reigning over an Israel people. And Israel, as we have seen, has been invested with certain definite characteristics. " By their fruits," in other words, " ye shall know them."

No one could reasonably suggest that the Japanese were bringing forth Kingdom-fruits. The throne of Britain is, therefore, the only possible candidate for the perpetual dynastic succession promised to the House of David.

To come back to your question, the throne of David is in Britain.

Question 67. — That is all very interesting and your reasoning seems logical; but I shall require a good deal more information before I can accept this remarkable idea. In the first place, did not the dynasty itself come to a complete end in Palestine?

No. The last Davidic king in Palestine was Zedekiah, who reigned over the kingdom of Judah. And when Nebuchadnezzar deported the people of this kingdom to Babylon, he took Zedekiah with him as a

prisoner. He also executed the king's sons in order that no heir to the throne would be available as a rallying-point for future revolt. But he spared Zedekiah's two daughters in the belief that they constituted no such threat.

(This is interesting. It shows that the Salic Law, which prevents a woman from occupying the throne in her own right, was operative in the countries of the Continental succession in those far-off days, just as it is today. This contrasts with the Zelophehad Law of Israel, which stipulates that, in the absence of a son, a daughter may inherit. Thus, Princess Elizabeth is, at the moment, in line for the throne over Israel. Thus, also, could Queen Victoria take a consort — inferior in rank and outside her own country — and still preserve the succession.)

When Nebuchadnezzar left Zedekiah's daughters unharmed, he therefore overlooked the possibility of a perfectly legal succession.

Question 68. — Are you inferring then, that Zedekiah's daughters are in some way connected with the Royal House of Britain?

Certainly; and the story is surely more thrilling and romantic than anything in fiction.

We get the first inkling in the seventeenth chapter of Ezekiel. After alluding, by parable, to the over-

throw and carrying to Babylon of Zedekiah — to whom He refers as a cedar tree — God says: " I will take of the highest branch of the high cedar. I will crop off from the top of his young twigs a tender one and will plant it in the mountain of the height of Israel, and it shall bring forth boughs and bear fruit."

God gives us " cedar " as the clue identifying Zedekiah. Following this symbology, we reasonably deduce that the " tender twig " is one of the king's young daughters, particularly as the Hebrew for this expression denotes the feminine. It could not, of course, refer to the sons, for they were killed. The next symbol used is " mountain," and here, again, there can be no question that, in Scriptural prophecy, mountains are kingdoms. Since the twig is " planted " and " brings forth boughs," it becomes, in other words, a parent tree in new soil.

In everyday language, therefore, we learn that, while Zedekiah should be taken to Babylon, God would take the young daughter and establish her in a new land amongst Israel people. Here, she would become a " tree " in her own right, capable of maintaining the perpetual succession of the House of David.

Question 69. — Your exposition is interesting but inconclusive. In the first place, what happened which would make it possible for one of the princesses to perpetuate the royal line of David in Britain?

The last Scriptural record is in the forty-third chapter of Jeremiah, where we learn that the princesses, with the prophet and his scribe Baruch, were taken to Egypt with a little party of refugees from Jerusalem.

Before proceeding farther, it must be understood that positive documentary evidence cannot be hoped for. It must be remembered that the Israel people had to lose their identity, and this would have been impossible if written records had been available which proved the existence, within the nation, of the Davidic Royal House. Secondly, written records dating from before 500 B.C. are — apart from inscriptions on stone — almost non-existent. But while it is impossible to produce documentary proof, it should be remembered that nearly all ancient history first existed as tradition, handed down from one generation to another. And, on this matter, we have very good traditional evidence.

According to Irish tradition, Ireland was peopled, before 500 B.C., by a race of people who came from the east by way of Spain. Amongst the early settlers was a people known as the Tuatha de Danaan. Now Dan was of a pioneering, seafaring tribe. Danites made a practice of naming places "after the name of Dan their father," and we find their name-mark right across Europe. Don, D'neister, D'neiper, Danube, Denmark (Dan's mark), Donegal are well-known examples.

It will doubtless be remembered that Dan "remained in ships" and there is indisputable evidence

that trade was carried on between Ireland and Palestine a thousand years before Christ.

There are also Scottish records which show that the Scots — who originally came from Ireland — had migrated from the east.

Question 70. — But how does this bring David's Royal House to Britain?

Jeremiah was commissioned by God to " pull down, to build and to plant." The first of these commissions was accomplished when his prophecy of doom on the kingdom of Judah was fulfilled in the invasions of Nebuchadnezzar.

The chief part of his work yet remained: he had to carry out the task of planting the " tender twig " in new Israel soil. And the establishment in Ireland of the Danite adventurers, with colonies of other Israel tribes, provided this fresh soil. The building anew of the House of David could now commence.

There is a very strong Irish tradition which maintains that a learned prophet, with a princess and a scribe, Brug (or Baruch), arrived in Ireland from Egypt before 500 B.C. and that the princess was married to the then Heremon — ruling prince — of Ireland.

Tradition is, of course, not documented history. But it is a *fact* that this particular tradition fits the

prophecy, and that no other chain of circumstances — documented or otherwise — in the history of the last twenty-five centuries *can* be fitted to the prophecy.

As to the development of the dynasty, it is everyday knowledge that the ancient Irish royal house was transferred to Scotland, and that both King George VI and his gracious Queen are directly descended from the line of Scottish kings, ending with James VI, who became James I of England.

Question 71. — You mention colonies of tribes other than the tribe of Dan. Who were these? And what evidence do you bring?

You will remember that the Scots migrated from Ireland. In the Advocates' Library in Edinburgh there is a remarkable document dated A.D. 1320, which sets out the terms of a communication addressed to Pope John XXII by the Scottish Estates in Parliament, under the presidency of King Robert the Bruce. The document states: " We know and gather from ancient Acts and Records . . . that this nation, having come from Scythia . . . and having for many ages taken its residence in Spain . . . removed from these parts 1,200 years after the coming of the Israelites out of Egypt . . . having expelled the Britons and entirely rooted out the Picts. This Kingdom hath been governed by an uninterrupted succession of 113 kings, all of our own native and royal stock, without the inter-

vention of any stranger." This document surely speaks for itself.

Further evidence of contact between Ireland and Palestine, from the pen of Professor Waddell, will be quoted later.

There is also a piece of circumstantial evidence which, though more obscure, is certainly intriguing. The genealogy of the tribe of Judah recites that Er, son of Shelah and kindred families "wrought in fine linen." The records of the Irish flax trade show that this intensely Irish industry was brought "from the East at a very remote date B.C."

It is interesting to reflect that the word Er-in has, to put it mildly, a very strong Hebrew flavor, and that the number of Shelahs (or Shiela) in Ireland has always been considerable.

Although the Scottish records do not furnish documentary proof, it is generally held that the royal line descended from an "Egyptian" princess named Scota. In this connection, it should be mentioned that these Scottish-Irish traditions are supported by the heraldry of the British Royal House.

Question 72. — Heraldry is always interesting. What contribution does it make to your case?

Although English heraldry was not codified until feudal times, it is well known that heraldry generally is as old as civilization. And it is a very good pointer,

particularly with regard to the question of royal descent.

Everyone is familiar with the Lion of the Tribe of Judah, as indicative of Christ the King; but few recognize this heraldic device of the House of David — the crowned lion — as God's own heraldry in the coat-of-arms of the British Royal House. Also displayed on the same coat-of-arms are the Harp of David and the Lion Rampant of Judah.

The *Jewish Encyclopedia* states that a bull was the symbol of Ephraim, the " birthright " or chief " Kingdom " tribe. The bull, in profile, is the unicorn which, together with Judah's rampant lion, supports David's crowned lion — the illustrious symbol of the King of kings, who, one day, will take the throne from the kings of David's line who have been holding it " until He comes." One should remember, of course, that heraldic representations of animals are not usually quite true to life. Thus the unicorn is not exactly " bullish," nor does the lion precisely resemble the king of beasts.

It may be reasoned that some of these heraldic devices appear on the shields of other European royal houses, but one must recall that most of them are, in some way, related to the British Royal House and, therefore, to David. However, as they are not reigning over Israel, none of their thrones can be David's.

These heraldic symbols reached the coat-of-arms by devious routes, but the point is that they got there.

And while coincidences do happen it would, indeed, be a remarkable chain of coincidences which could bring Israel symbols — and *only* Israel symbols — to a Gentile coat-of-arms.

Question 73. — The British Royal Coat-of-Arms does admittedly embody several Israel symbols; but you have not mentioned either the Garter or the motto DIEU ET MON DROIT. *If this was the coat-of-arms of the House of David, surely all its symbols would be of Israelitish significance?*

Both the Garter and the motto have vital Israel significance, even though they may have heraldically derived through mundane circumstances — the generally accepted account of the origin of the Garter motto, for instance. Indeed, their message for the Davidic succession is too plain to be missed, and there is ample evidence that the kings of Scotland and Britain have appreciated that message — evil and foolish though some of them have been.

The Stuarts, for instance, appreciated it so strongly that they allowed themselves to be deluded into the mistaken belief that the " divine right " of David's line to the throne of Israel gave them power to make their country's laws. Their divine commission was, however, to administer God's laws, not to make their own. Failure to realize this brought disaster to the Stuarts, for God has prescribed punishment for such offences.

It should be noted, however, that the punishment meted out to the Stuarts was not such as to produce a break of a generation. Although Cromwell ruled for a while as Protector, Charles II came back to reign as king.

Let us take the motto, *Dieu et mon Droit,* which translates " God and my Right." Now *which* " right " is referred to? If we turn to Scripture for the answer, we find that the paramount " right," so far as Israel was concerned, was the *Birthright:* the privilege of being God's Servant nation; the Kingdom-nucleus; the trusteeship of the promises to the fathers. On this matter we read that, while the Sceptre (the right to furnish the " Chief Ruler ") belonged to the tribe of Judah the " Birthright was Joseph's." Thus Joseph became the chief Kingdom tribe, this headship being conferred upon the Ephraim section (actually a tribe in its own right) whose emblem was the unicorn.

The understanding of this motto helps us to comprehend the deeper meaning of the Garter motto *Honi soit qui mal y pense,* which translates " evil be to whoever thinks evil of it." Evil of *what?* Of the birthright, of course.

You will remember that Esau despised and sold for a mess of pottage the birthright — this treasure given by God to Abraham, descending through Isaac to Jacob. Jacob valued it so much that he took advantage of his brother's hunger in order to obtain it. God, *of*

course, knew that Jacob would prize and would receive the birthright, and we find that, because Esau thought evil of the birthright, God rejected him.

Thus the hidden meaning of the mottoes of the Royal House becomes clear. " God and the Birthright. Evil be to whoever thinks evil of it."

Those sentiments are lofty and noble. They are worthy of an ancient Royal House. They are worth defending.

Question 74.—I notice that you differentiate between the Lion of the Tribe of Judah (the crowned lion at the very top of the coat-of-arms; which you say is the emblem of the House of David), and the ordinary tribal lion of Judah. Why should this Judaic lion appear with the unicorn (or bull)? Would not this infer, heraldically, that the two sections of Israel had come together again?

From Israel's point of view, it does signify that very event. You will remember that only a small portion of the southern kingdom of Judah returned from Babylonian captivity to form the Jewish nation. The larger part of Judah took the inevitable dispersal trail, pushed willy-nilly westwards by migrating hordes from further east.

Prophecy was emphatic that Israel and Judah would one day be re-united under one head. Even Moses,

five centuries before the breach, could pray: " Hear, Lord, the voice of Judah and bring him unto his people." This prayer was, of course, prophetic.

Other prophets, speaking long after the breach, also had much to say on the subject. For instance, Jeremiah: " In those days the House of Judah shall walk with the House of Israel."

Hosea is even more definite: " Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves *one head.*"

Ezekiel, using his parable of the joining of the two sticks, adds his testimony: " One king shall be king to them all, neither shall they be divided into two kingdoms any more at all."

It surely will be conceded that, in the union of England and Scotland, we have an explanation of the prophecies which at least " rings true." And what alternative explanations are available? World history is so otherwise barren of events which might, with any show of reason, be construed as alternative explanations, that the whole question has hitherto been very carefully avoided in most religious circles.

This reunion almost completed the " in-gathering " of dispersed Israel. In heart and in practice the United States, a part of the Commonwealth of Israel, is one with the rest of Israel. The small Israel nations on the North Sea fringe are even now in process of coming back to the fold.

The genuine Jews, the remnant of Judah, are still partially outside; but there are signs in plenty that those without will soon seek sanctuary inside the Israel Commonwealth — God's league of nations.

Question 75. — I admit all you have said as being very interesting and well worth serious consideration. In the meantime, can you quote anything of recent times which links the British Royal House with this ancient past?

Yes; the British Coronation comprises a series of acts and declarations which cry aloud their Israel origin.

The new monarch is crowned beside a stone pillar " as the manner was " in Israel of old.

The anointing is purely Israelitish, and the ceremony recites that it was thus done in Israel " by Zadok the priest and Nathan the prophet."

The oath is taken on the Bible, which the Archbishop hands to the new monarch with the words: " We present you with this Book, the most valuable thing which this world affords. Here is wisdom: this is the Royal Law; these are the lively oracles of God."

These are not put forward as conclusive evidence. But it is at least significant that, for their ritual, the coronations of British monarchs should reach back 3,000 years to far-off Israel.

THE PARABLES OF THE KINGDOM

CHAPTER EIGHT

The Parables of the Kingdom

QUESTION 76. — *The New Testament is full of parables about the Kingdom of God; but I think you will admit that the usually accepted explanations make no reference to the Kingdom of God* ON EARTH, *as you see it. How do you explain this insistence on the spiritual Kingdom to the exclusion of its earthly aspects?*

The apparent disappearance of Israel has compelled commentators to concentrate their attention on the spiritual application of parables. And — let there be no mistake here — the spiritual messages and lessons to be drawn from the parables of the kingdom are of great importance.

But it is tragic that the earthly aspect of the Kingdom-message should have been so completely evaded. After all, we have Christ's word that the message was hidden in parables in order that the Pharisees should not make capital out of it. It was " not given to them to know the mysteries of the Kingdom."

Christ's object was not merely to use the simple acts of life in order to illustrate moral principles. He said, with emphasis, that His intention was to keep the Pharisees in ignorance. Surely He would not have

withheld from them a message which contained a moral code and nothing more?

The moral applications, the " way-of-life " lessons, have been abundantly expounded. The *Kingdom* implications now cry aloud for a hearing.

Question 77. — That is a vital statement which, if true, could have a profound influence upon the development of Christian teaching. But let us be sure that the Kingdom parables DO *carry the earthly message you claim. Let us examine a few of them. Let us take, as a start, the Parable of The Leaven in which the Kingdom is likened to " leaven which a woman took and hid in three measures of meal, till the whole was leavened." The spiritual lesson is clear; but where is the Kingdom-message?*

The explanation of this parable is quite straightforward. The leaven here is Israel, the Kingdom-nucleus. It is buried in the world like leaven in meal, but " working " all the time, and leavening the whole. It is lost to the world, until — at the unveiling — it will be found that it has contacted and impregnated all the nations which will ultimately become the Kingdom of God on earth.

Equally straightforward is our Lord's own exposition of the parable of The Good Seed and the Tares. He says that, in the world, there are two classes of

people: the Kingdom-children and the others. As the former are the "crop," we may reasonably infer that the "children of the wicked one" are in a small minority.

The Kingdom continues in a state of imperfection — seed and tares side by side — until the End of the Age, when it is cleansed at the express command of the Son of Man. This is done by the removal of all that offends.

Christ, it should be noted, did *not* say that the good seed and the tares were good and evil thoughts, and since the Kingdom of God has tares in it, then it cannot be the Church or anything spiritual.

Question 78. — In view of their suggested Kingdom significance, it is, I take it, in line with your case that many of the parables deal with things "hidden" or "lost." I am thinking particularly of the parable of The Treasure Hidden in a Field and the parable of The Pearl of Great Price.

Exactly; and the two parables you have cited are very similar in application.

The Kingdom is the Treasure, the Pearl; and in both cases it has to be sought out. The Seeker in each parable is Jesus Christ Himself.

Had He not come especially "to seek and to save that which was lost"? Well do we know that He

gave all He had — His Life — as the redemption price of His Kingdom. He urged all people to " press into it." By accepting Him, they qualified for citizenship — Israelite and Gentile alike. Therefore, in saving His Kingdom, He brought eternal life to those who, through belief in Him, obtain inclusion in it.

Question 79. — Those two parables do, I agree, lend themselves readily to your Kingdom message. The parable of The Laborers in the Vineyard is, however, in a different category. This, surely, has only a spiritual application?

No. The parable of The Laborers has, indeed, a special significance for those who, in these " latter days," are endeavoring to unfold the full Kingdom-message. After bearing the heat and burden of the day, the Kingdom-laborers find, as the End of the Age draws near, that their circle grows. The parable warns them that they must welcome new colleagues with cordiality; that they must not be jealous even of those who join them at the " eleventh hour."

The parable of The Barren Fig Tree is, in contrast, drawn from an actual event. The tree symbolizes the Jewish nation which, having brought forth no Kingdom-fruits, quickly " withered away," its God-given privileges being " given to a nation (Israel) bringing forth the fruits thereof."

Question 80. — Up to a point, the parable of The Wedding Garment could be explained in the same way. But what is the significance of the man who would not ask for the garment?

Let us think over the parable of The Wedding Garment.

The King (God) called those which were "bidden" (the Jews) to the wedding feast. They made light of the invitation and even slew God's messengers. They were, therefore, destroyed, and their city (Jerusalem) burned up.

Then the people in the "highways and hedges" were summoned. These were the people of Israel, "bad and good," scattered throughout the world, and on their way to the isles of the northwest. They came, in due course, to the wedding, obtaining the appropriate garment which, in accordance with Eastern custom, could be had for the asking. This garment was the mantle of the imputed righteousness of Christ.

The man who would not ask for the garment compares with the "tares" in the parable of the good seed. Such imperfection in the Kingdom is to be excluded when the King returns.

This parable brings to mind the related parable of The Two Sons.

In this, a "certain man" (God) had two sons (Israel and Judah). Both were asked to do His work.

Israel said, " I will not." Afterwards, however, he " repented and went." Judah said, " Sir, I go "; but he " went not."

This accurately portrays Israel's early fall and subsequent recovery in contrast to the early promise and ultimate failure of the nation of the Jews.

Question 81. — Your interpretation of the parable of The Two Sons does, it must be agreed, support the Kingdom story. But it recalls the better-known parable of The Prodigal Son which has, I suggest, only a spiritual significance.

The parable of The Prodigal Son has, of course, a beautiful spiritual application, but the Kingdom aspect is really quite plain to those who would see.

The " certain man " (God) has two sons (Israel and Judah). Having obtained his patrimony (a large part of the Promised Land) the younger son (Israel) squandered it, and went to a " far country " — a very far country — where ultimately he came to himself (accepted Christ) and returned to the Father, who welcomed him with open arms.

The elder son (Judah) — as then officially represented by the Jewish nation — considered himself as the sole recipient of God's blessing. The Jews knew, of course, that Israel still existed, but they bitterly refuted any suggestion that Israel still counted with God, say-

ing: " Get you far from the Lord; unto *us* is this land given in possession."

The elder son refused to join in the feast. Even today, Jewry does not accept either sacrifice or sacrament.

Question 82. — You will be aware that the parable of The Sheep and the Goat is widely understood to refer to the judgment of souls. Has this parable a Kingdom aspect, too?

It cannot reasonably be argued that this parable refers to the judgment of souls. It distinctly says " nations " and relates that, when Christ the King returns, nations — *as national entities* — will be divided into the two classes of " sheep " and " goats." Now the word " sheep " is, on numerous occasions in Scripture, used to symbolize the nation Israel, *i.e.*, " the lost sheep of the house of Israel." The sheep nations, Christ says, are those in existence at His coming, which are dealing kindly with His " brethren " and " little ones." And who are these but His Gospel messengers — His disciples — the laborers in His vineyard?

Using this clue, it is perfectly clear who are the sheep and who are the goat nations. And the latter will not *nationally* survive. They will not be included, as nations, in that great God-federated group of nations which will form God's Kingdom on earth.

At this very moment, the sheep and the goat nations are being sorted out. Indeed, the process is nearly completed. On one side, are the English-speaking and kindred nations; on the other, the Continental systems, the kingdoms of this world.

Question 83. — I think we have examined sufficient of the New Testament parables to establish the fact that these do have an earthly Kingdom meaning. Shall we therefore turn our attention to the Old Testament? Are there any parables in the Old Testament which express the same theme as those in the New?

Yes; the Old Testament abounds in Kingdom parables of a prophetic character. To grasp their main trend, however, it is merely necessary to examine the best-known. Let us take, as our first example, Jeremiah's parable of The Potter. This depicts a potter working a lump of clay. While it was yet plastic the article became "marred," but instead of rejecting it, the potter fashioned it anew into a vessel which "seemed good" to him.

In explaining the parable, God says: "Behold! As the clay is in the potter's hand, so are ye in Mine hand, O House of Israel. Cannot I do with you as this potter?"

This parable is closely connected with, but in sharp contrast to, the parable of The Earthen Bottle. In

this, we see a bottle shattered beyond repair. This symbolizes the remnant of Judah (the Jewish nation) of which God says: " I will break this people as one breaketh a potter's vessel, that cannot be made whole again."

Our third parable, also given through Jeremiah, portrays Two Baskets of Figs: one good, the other bad. And again, it is God who interprets His own parable.

The good figs are the best part of Judah, ultimately to be reunited with their brethren of the House of Israel. The bad figs represent the nation of the Jews — the remnant of Judah which returned from Babylon to carry on God's work, but eventually went so " bad " that, as God here foretold, they were " removed into all kingdoms of the earth, to be a reproach and a proverb, a taunt and a curse in all the places whither I shall drive them."

For our fourth example, let us take Ezekiel's dramatic parable of The Valley of Dry Bones. In this case, the prophet was given a vision: he saw a valley full of dry bones.

Once more, God Himself interprets the parable, so there is really no room for misunderstanding. He said that the bones represented the House of Israel. He was not merely referring, it should be noted, to a body of sinners.

These bones (The House of Israel) were lost — " cut-off " — dead. But when the breath of God came

upon them, they stood on their feet. They became " an exceeding great army " of whom God said: " I will put My Spirit upon you and you shall live."

Now, if this parable does not infer " life from the dead " for lost Israel, then words have no meaning.

The foregoing is followed immediately by the parable of The Two Sticks. In this, God instructs Ezekiel to take two sticks: one to represent the royal tribe of Judah; the other to symbolize the remaining or " Kingdom " tribes under the leadership of the " birthright " tribe of Ephraim. The two sticks miraculously became one in the hand of the prophet.

In exposition, God says that He will gather these two factions from amongst the nations through which they have been driven. He will bring them to a land of their own, under one king, never again to be divided. He goes on to say that: " David My servant (Christ, great David's greater Son) shall be king over them for ever."

Could words be more definite?

THE ROAD TO THE ISLES

CHAPTER NINE

The Road to the Isles

QUESTION 84. — *Do you mind if we go back over the ground we covered at the opening of our discussion? As this very interesting cross-examination has developed, new thoughts and ideas have occurred to me and, with your permission, I should like to reëxamine your views on the movements of Israel, using these afterthoughts of mine as a sort of probe.*

Let us by all means retrace our steps, especially if in so doing we can clear away the doubts and misgivings which often prevent even an intelligent mind from grasping a new or novel truth. It must be admitted that our story covers so wide a field that, even with the help of your most excellent questions, we can only reveal it in the form of a thumb-nail sketch. There must inevitably be some glossing of detail and a certain brevity in style. But we do want to give our audience a broad enough outline to permit them to make their own enquiry. Your new thoughts may be of value to this end. What, then, is your first question?

Question 85. — Are you certain that the people of the northern kingdom of Israel did not return and become merged with the Jews who went back from Babylon?

It has just occurred to me that there is a reference in St. Luke to one Anna, a prophetess of the tribe of Asher, who was in attendance when Christ was presented at the Temple in Jerusalem.

Anna, being of the tribe of Asher, certainly was of ten-tribed Israel. Odd gleanings from tribes of the northern House of Israel must have been present in Jewry. The ancestors of some of them, for example, had gone over to the southern kingdom rather than submit to Baal-worship with Jeroboam. Moreover, it was prophesied that "gleaning grapes" of the ten tribes should be left behind. But these few relics formed an insignificant fraction of the pitiful remnant of less than 50,000 Judahites who returned from captivity in Babylon to form the nation of the Jews.

To cite the presence of Anna in Jerusalem as evidence that the ten tribes had merged with Jewry would be as logical as suggesting that because there are a few hundred Japanese in New York, the Japanese nation has merged with the American.

Question 86. — Harking back to the deportations of Israel, is there any record of these deportations — apart from that contained in the Bible?

Yes; there is corroboration from secular sources. There are, for instance, the Assyrian inscriptions translated by Professor D. D. Luckenbill, which compare accurately with the Bible narrative.

The first main deportation, which took place about 760 B.C., is referred to in the inscription of Tiglath-Pileser which states: " The cities on the border of Bit-Humria (House of Omri — Israel) the wide land of Naphtali, in its entirety, I brought within the border of Assyria."

Of the second deportation, a contemporary Assyrian inscription records: " The land of Bit-Humria, all of its people together with their goods I carried off to Assyria."

After this, there was a final " gleaning " deportation by the Assyrian monarch Sargon, whose inscription reads: " In the beginning of my reign, the city of Samaria I besieged, I captured; 27,290 of its inhabitants I carried away."

Scripture makes no reference to this final deportation, which saw the last remnants of ten-tribed Israel carried away about 720 B.C.

In addition to these inscriptions, Josephus, writing in A.D. 70, says: " This conquest (the second) proved wholly destructive of the kingdom of Israel, Hoshea (the king) being made prisoner and his subjects being transplanted to Media in Persia."

Lest it be thought that this was the deportation of a small nation of shepherds, it should be mentioned that, three centuries before their deportation, a census revealed that the ten tribes could muster 800,000 fighting men, which indicates a total population of about 5,000,000 — in those days a great nation.

Question 87. — We have seen that the Israelites were deported to a territory on the shores of the Caspian Sea. But what evidence can you bring to show that the ancestors of the Celto-Saxons came from the same part of the world?

Before answering this obviously difficult question, it should be appreciated that reliable written records of the movements of peoples upwards of 2,000 years ago are seldom found outside Scripture. The records which *are* in existence seem only to provide material for first-class disputes amongst learned men. For instance, there is the hotly-disputed question: " Who were the Scythians? " The only answer which all contesting parties accept is that the Scythians were people of various races who, from time to time, lived in Scythia, the territory to the north of the Black Sea.

It should also be remembered that, if the migration of Israel to the Isles of Britain had been documented, their identity would never have been in doubt. They would not, in other words, have become " blind " or " lost " and God's express commands would therefore have been annulled — which is impossible.

So let us see what God says with regard to Israel's wanderings.

Through Hosea: " I will hedge up thy way with thorns and make a wall, that she (Israel) shall not find her paths . . . I will allure her into the wilderness."

Through Amos: " I will sift the House of Israel among all nations, like as corn is sifted: yet shall not the least grain fall upon the earth."

Through Isaiah: " I will bring the blind by a way that they knew not; I will lead them in paths that they have not known . . . and not forsake them."

From these and similar passages, it is clear that it was God's purpose to draw the House of Israel — in the state of mental blindness remarked upon by St. Paul — by strange paths, through the countries of the then-known world, into the " wilderness." The " hedging and walling up " of the way back would prevent any possibility of back-trailing, as the Celtic Galatians discovered. The wilderness is surely the same as that mentioned in the Revelation prophecy: the appointed place where Israel was to find sanctuary from outside nations until the End of the Age.

Question 88. — Yes; I quite see your point. Indeed I can now appreciate that, if authentic records existed, there would be no need for my cross-examination. Israel would not have become blind or lost as God foretold. But it is a far cry from the Caspian Sea to the Isles of Britain. Can't you bring anything to bridge the gap a little?

Yes; quite a lot. There is testimony from the Jewish historian, Josephus, who records about A.D. 70 that

the ten tribes were in the territory known as " Beyond Euphrates," and that they were outside the sphere of Roman domination.

This is supported by the evidence of the writer of the Apocryphal Book of Esdras, who relates that in his day, which was several centuries B.C., the ten tribes had left the Caspian area and had crossed the upper reaches of the river Euphrates — which stretches right up towards the Caucasus — and had taken a journey of eighteen months' duration. This would, of course, be mainly on foot, and would be at the speed at which children and older people could move. Only the very young, the sick and the really aged would be taken in vehicles along with goods and chattels.

Reference to a historical atlas, in conjunction with these two statements, shows that the ten tribes would be on the European side of the Caucasus, somewhere north of the Black Sea in the vast region known to the ancients as Scythia.

Talking of Scythia, you will remember the previous reference to the ancient Scottish document which records that the nation of the Scots originally came, *via* Spain and Ireland, from this very place.

From Scriptural references, it would seem that this " Scottish " contingent of Israel pioneers consisted largely of Judahites who had not returned to Jerusalem to form the nation of the Jews.

Question 89. — You have at least got the Celto-Saxons moving towards the Isles of Britain. Now, can you show me a road taking them back down the pages of history, along the back-trail eastwards?

There is a most interesting book, The *Phœnician Origin of Britons, Scots and Anglo-Saxons,* in which Professor L. A. Waddell shows that our ancestors came from the Eastern Mediterranean. Let Professor Waddell speak for himself, — he says: " The long-lost origin and early history of our ancestors, the Britons, Scots and Anglo-Saxons, are now recovered by means of newly-discovered historical evidence. And — far from having been mere ' painted savages ' as we are imaginatively told in the history books — they are now, on the contrary, disclosed by the newly-found historical facts to have been, from the very first grounding of their galley keels, a highly civilized and literate race, pioneers of civilization and a branch of the famous Phœnicians. In the course of my researches — to which I have devoted the greater part of my life — I ascertained that the Phœnicians were of the fair and long-headed civilizing ' Northern ' race, the reality of whose existence was conclusively confirmed and established by Huxley."

Here we have Celto-Saxon peoples taken right back to the Eastern Mediterranean, the locality from whence Israel came.

Professor Waddell calls their ancestors " Phœnicians " and, to many, this will bring visions of swarthy, hook-nosed people such as we saw illustrated in our school-books. But he is careful to point out that these ancestors of ours were fair, long-headed folk — true Nordics — and not in the least " Mediterranean " in the now accepted racial sense of that term.

And from the words of Professor Sayce we learn that the Nordic race was dominant in Palestine at the time of Israel's greatest supremacy. In fact, Sayce likens the then dwellers in Palestine to the " fair Kelts of an Irish village."

Further interesting evidence of contact between Israel in Palestine and the Isles of Britain is seen in Sir Edward Creasy's *History of England,* in which he says: " British mines mainly supplied the glorious adornment of Solomon's Temple."

Question 90. — That is impressive, but it is rather " learned " evidence for a plain man's consumption! Is there any evidence of a more simple character which would bring any of our ancestors from the Caspian Sea?

Yes. In recent years, there has been published a pictorial book for schools entitled *The Story of Prehistoric and Roman Britain.* In this book, C. W. Airne, M.A., tells us that: " The Celts were the first inhabitants of Britain to attain a high level of civilization. They

had originated in the region of the high Caspian Sea."

And it was to that very territory that Israel was deported.

It is not intended, however, that these items of ethnographical evidence are to be taken as *conclusive* proof of Israel's migrations.

An afternoon in any good reference library will be sufficient to convince most people that even the experts — the ethnologists and ethnographers — cannot satisfy themselves as to the origin of our Celto-Saxon forbears.

All agree that they sojourned for centuries between the Black Sea and the Baltic. As to their previous homeland, the opinions of the experts are so vague and so diverse that the layman may be forgiven if he is left unconvinced.

The fact is that the knowledge possessed and recorded by the ancient historians and geographers (upon which modern experts have had to depend) was so limited — and often so contradictory — that accurate knowledge must wait upon the spade of the archaeologist — a slow process.

Question 91. — Apart from general references to the "appointed place," does Scripture say anything which could identify the British Isles as the place to which Israel was to be led?

While, of course, the place was not labelled, for reasons with which we are familiar, there were many messages addressed by the prophets to Israel " in the isles afar off." These are so trite that no reasonable mind could reject them completely. Most people, reading them in conjunction with the general tenor of the prophetic messages to Israel, would concede that the claim that these references are to the Isles of Britain does appear to " fill the bill."

Jeremiah says: " Hear the word of the Lord, O ye nations and declare it in the *isles afar off*. He that scattered Israel will gather him, as a shepherd doth his flock."

Isaiah has many prophetic messages for the nation in the isles. For instance: " Listen, O Isles, unto Me; and hearken ye people from far . . . yet will I not forget thee. Behold I have graven thee on the palms of My hands." And could anything be clearer than the message in the forty-first chapter of Isaiah where God, reminding the nation, " Thou Israel art My servant," says: " Keep silence before Me O Islands, and let the people renew their strength." (Surely parallel, by the way, with the nurturing of the " Woman " Israel in the prophetic vision in Revelation.)

This is reinforced by further references in the next chapter, in which God says: " The Isles shall wait for his law . . . and I will bring the blind by a way that

they knew not. Who is blind but My servant, or deaf as My messenger that I sent? "

Now all these messages were, without any doubt, addressed to Israel people in far-off islands. Take an atlas and, bearing in mind that the migration of Mid-Eastern peoples of this period was almost entirely in a westerly or northwesterly direction, you will, I think, agree that the only far-off islands capable of supporting a population large enough to be considered a nation are the Isles of Britain.

Question 92.—But wouldn't the English language constitute an obstacle to proving your case? The Jews have retained some part of their ancient language; the language of the English-speaking and kindred peoples bears no resemblance to it.

Your latter statement is not quite correct. Although the English language is a blend of many languages, we have it on the authority of William Tyndale, translator of the Bible, that " the English tongue agreeth with the Hebrew a thousand times more than with the Latin."

However, argument on this point is not necessary. Philologists agree that language is no test of race, but only of *contact* between peoples. Languages come and go, and recent years have witnessed the passing of many. A modern Jew, even if he understands modern

Hebrew, would not be able to make himself understood by an ancient Israelite.

Chaucer lived not many centuries ago, and wrote *English;* but many of his words and phrases are almost unintelligible to ordinary English people of today.

The change of their language was, of course, a step in the loss of Israel's identity, and it was duly prophesied by Isaiah, who said: " with stammering lips and another tongue will He speak to this people."

Israel had now lost their land, their prophets and religion, their laws, their name and their language. Twenty-five centuries ago, they were already half a continent away from the scene of their beginnings. Since then, they have trekked across Europe by devious routes and at various times. They have moved through many peoples, picking up language and customs as they went. Small wonder, then, that they lost their own language and their identity.

Question 93. — You have observed that while language is no proof of race, it does prove contact, and I accept that. There should, therefore, be some evidence of linguistic affinity between our language and ancient Hebrew. Can you produce any such evidence?

There is, of course, the statement already quoted, of the Bible translator Tyndale. But, in addition to the

general structural similarity between English and Hebrew, there is evidence of a much more striking character in the undoubted and remarkable alikeness of many Welsh and Hebrew words.

Dr. Davies, compiler of a Welsh Grammar, stated that almost every page of Welsh translation of the Bible is replete with Hebraisms in the time, sense and spirit of the original. This is understandable when we reflect that the Celts migrated to Britain by a route much more direct than that taken by the main body of Anglo-Saxons, who traveled *via* every part of Western Asia and Europe.

The Rev. E. E. Williams, a prolific writer and author of *The Ancient Celtic Tribes, Historical Anecdotes of the Welsh Language, The Druids and Celtic Bards,* etc., has said that " The roots of most of the ancient British, or real Welsh words, may be regularly traced in the Hebrew."

The following are a few similar Welsh and Hebrew words taken from a formidable list:

ENGLISH	WELSH	HEBREW
Bread	Bara	Barah
It came to pass	Bu	Bou
Booth	Bwth	Buth
A Camel	Camel	Gamel
A little bit	Catt	Kat
A collar	Coler	Kolar

ENGLISH	WELSH	HEBREW
To wound or cut	Anafu	Anaf
Earth	Ydom	Adamah
Hatred	Cas	Caas
Other, another	All	Aul

Reference to the kinship of the Hebrew and Saxon languages is made by the Rev. Jacob Tomlin in his work *Comparative Vocabulary of Forty-Eight Languages.* He states that one-quarter of Saxon words are akin to Hebrew, and also that arrangement of ideas and structure of sentences agree closely.

Question 94. — It is an obvious truism that the English-speaking peoples are different, in an indefinable way, from the other nations of the world. Until recently, at any rate, while exercising tremendous influence in the world, they have seemed strangely aloof from other peoples. Why should this be?

Oddly enough, the peculiar " difference " to which you refer is better realized by foreigners than by ourselves.

St. Peter, however, thoroughly appreciated the difference which God had made between His servant nation and the Gentiles, for in writing to Israelites, he said: " Ye are a chosen generation, a royal priesthood, a peculiar people . . . which now have obtained mercy."

Balaam, delivering God's message, said of Israel: " The people shall dwell alone, and shall not be reckoned among the nations."

The distinction is clearly preserved and emphasized in Nebuchadnezzar's " image " vision, in which the king saw the then future Babylonian succession symbolized by a great image, with " head of gold, breast and arms of silver, belly and thighs of brass and legs of iron." The different metals typified the various stages of the succession, namely: Babylon, Medo-Persia, Greece and Rome — the last-named being continued through the Holy Roman Empire down to the Continental system which ended in 1918, to be temporarily resuscitated in the Axis alliance.

In this vision, the image is destroyed by a stone " cut out without hands " and the interpretation explains that the stone represents God's own Kingdom which will stand for ever. That this stone truly represents the nucleus-nation Israel — and not a series of abstract ideas — is confirmed by the statement of God to Israel, through Jeremiah: " Thou art My battle-axe and weapons of war; for with thee will I *break in pieces the nations,* and with thee will I destroy kingdoms." Those words are almost identical with those of Daniel regarding the breaking of the " image " kingdoms.

The stone struck the image in the " feet " — the latter end of the Roman aspect of the system.

Bearing in mind the fact that our ancestors (the

Goths) contributed largely to the downfall of Rome, and remembering also that Celto-Saxondom took a leading part in breaking the power of Philip, Napoleon and Wilhelm, we realize how marvelously accurate was the vision, and how truly has the stone carried out its mission.

Thus we have the kingdoms of this world symbolized by metal. In sharp contrast, Israel is classified as the *Stone* Kingdom — of the same symbolic material as Christ, the Rock, the Chief Corner Stone.

Even away back in Genesis, we read of Joseph being nominated as " the shepherd of the Stone of Israel," *i.e.*, the head of the Kingdom-tribes. The same prophecy continues: " his bow abode in strength," an early indication of Israel's future task of " loosing the bands of wickedness and of breaking every yoke."

Question 95. — The reference to the stone being cut out " without hands," is intriguing. Could you enlarge upon it a little?

In the first place, the description is intended to portray the God-appointed birth and development of the Kingdom-nucleus. Abraham and Sarah, the parents of the race, were far past the age when children could be born to them. Isaac, the child of promise, was a miracle child; God's long-promised gift.

Comforting Israel, the prophet Isaiah urges the na-

tion to " look unto the rock whence ye are hewn . . . look unto Abraham your father and unto Sarah that bare you."

Not only was the nation divinely conceived, but it was also miraculously preserved. " Borne on eagles' wings " from the persecutions of Egypt, defended from countless attempts at extermination by foes while in the promised land, it was again carried " on the wings of a great eagle " to the security of the appointed place.

And the Isles of Britain — the appointed place; sanctuary of the Stone Kingdom people — were themselves " cut out without hands."

Most people know that the British Isles were joined to the European mainland not so many thousands of years ago; but few realize that these " isles afar off " — these islands, set in a silver sea, which the ancients called *Ultima Thule,* or the utmost bounds of the west — were broken off from the rest of Europe by a tremendous convulsion of nature which produced the shallow depression in the ocean bed now called the North Sea and the English Channel. The sea which now surrounds the isles is a God-given moat which, for a millennium, has kept inviolate the Stone Kingdom. Shakespeare's description of this Stone Kingdom as a jewel set in a silver sea shows how deeply even the early Elizabethans felt the hand of God in the appointing of their place of safety and development.

Question 96. — We are told that St. Augustine carried the faith of Christ to the British Isles. In the light of your evidence that these Isles are "the appointed place," doesn't it seem rather strange that a Gentile power (Rome) should have been used as a means of bringing Israel back to their God?

Your statement is hardly correct. St. Augustine did, indeed, do useful work in organizing Christian effort in the Islands of Britain; but he was not by any means the *first* man to do so, although the fallacy dies hard.

Far from being the earliest pioneer, Augustine found that the Christian faith had secured a firm footing in Britain: in fact, the already flourishing Early British Church had long since appointed its own bishops. Students of church history will be well aware that three British bishops were present at the Council of Arles in A.D. 314. At subsequent Church Councils, the assembled bishops of all the Christian countries agreed that the British Church was second to none from the point of view of antiquity. This Arles Council was held, it should be noted, at a date when the Roman Empire was in a pagan state.

The British bishops who made contact with St. Augustine, nearly three centuries later than the Arles Council, stated in no uncertain terms that, while willing to extend to him the hand of Christian fellowship, they would not accept Papal authority. Augustine,

therefore, turned his attention to the Angles and Saxons, many of whom had already had the Gospel from missionaries of the early Celtic Church.

Question 97. — This is new to me and most interesting. Could you produce a little evidence as to how the early British Church received the Gospel?

Early Christian writers have left quite a lot of evidence which indicates that at least some of Christ's Apostles visited Britain.

Clement, mentioned by St. Paul, wrote: " Paul traveled to the utmost bounds of the west." Eusebius, the father of church history, was still more definite. He said: " Some of the twelve passed over to the Britannic Isles." Theodoret of Antioch, writing about A.D. 290, testified that: " Paul carried salvation to the islands that lie in the ocean." And Venantius Fortunatus, Bishop of Poictiers, stated in A.D. 531 that Paul preached in *Ultima Thule.*

It passes comprehension that, in spite of reliable evidence to the contrary, we are still told that a " Roman Catholic Bishop " first taught Christianity to Britain.

Question 98. — But I think you must admit that Druidism — not Christianity — was the religion of the early Britons?

That is correct; and it was Druidism which made the acceptance of Christianity a good deal easier than it might have been. Druidism, it should be remembered, was a monotheistic form of worship, far removed from foolish conceptions which represent it as being concerned with human sacrifice. It is highly probable that Druidism, which came from the east with the earlier waves of Celtic immigration, closely followed the patriarchal worship of the true God.

Its first festival of the year was celebrated on the tenth day of the first month; the Israel Passover was so celebrated. Fifty days after, they held another great festival, corresponding with Israel's Feast of Weeks. And their third great Yuletide festival found its parallel in the Israelite Feast of Tabernacles.

That Celtic Druidism formed a good base for the Christian religion is shown by the testimony of those who have investigated this ancient British faith. Williams, in his *Ecclesiastical Antiquities of the Cwmry,* has told us that: " Christianity gradually became incorporated with Bardism till at length, by consent of country and tribe, Druidism was abolished to make way for Christ, and the privileges of the Druids (so strikingly analagous to those of the Levites) were transferred to the Christian ministers."

Dean Page, in his book *The Ancient British Church,* voiced a remarkable, if unconscious, recognition of the return to God of this section of Israel. He says: " In this distant corner of the earth, a people was being pre-

pared for the Lord. There was no violent divorce between the new teaching and that of their own Druids."

Question 99. — Hasn't Glastonbury some connection with early religion in Britain?

Yes. This ancient center of religion has long been hallowed as the cradle of Christianity in Britain. There has never been a break in the teaching of the Christian faith since St. Philip sent Joseph of Arimathea to carry the Gospel to the Isles of the West.

Joseph arrived in Glastonbury with twelve companions. The reigning king of Britain, Arviragus, gave each of the twelve a hide of land, and it is interesting to note that Doomsday records twelve hides of land at Glastonbury as never having been subject to tax.

Glastonbury became a world center of religious learning. The first above-ground church, which was of wattles, was built there within a few years of the death of Christ. And from Glastonbury went forth missionaries — St. Patrick amongst them — to bear the Gospel of Christ to every corner of the British Isles. This, it might be noted in passing, was centuries before the arrival of St. Augustine.

Question 100. — Are there no ecclesiastical records which have a bearing on this aspect of your case?

You will appreciate that such old documents as do exist have been handed down by the Roman Church, which has appropriated to itself the promises of God. It would be vain, therefore, to hope to find anything directly supporting the claim of the Israel people as an agency through which God will carry out His purpose in the world.

But, although direct documentary proof is not available, there is evidence of a most striking nature in the beautiful Liturgy of the Established Church which has been in constant use ever since the dead hand of Rome was removed. This declaims aloud its Israel origin. Take, for example, the responses at both morning and evening services:

" Make Thy chosen people joyful."
" O Lord save Thy people and bless Thine inheritance."
" Give peace in our time O Lord; for there is none other that fighteth for us, but only Thou, O God."

Scripture tells us that Israel is the " people whom He hath chosen for His own inheritance." And Joshua assured the nation that: " The Lord your God: He it is that fighteth for you, as He hath promised you." These responses have been made in the Established Church of England during the past four hundred years. If the English be not Israelites, not only are they meaningless, but, in view of their specific application to Israel, they should not be used.

Question 101. — I remember all this, of course. And now I come to consider it, I have often wondered why the Psalms and Chants, with their Old Testament ring, should have such a prominent part in the services.

All these are replete with applications to Israel peoples. Consider the Venite, and Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis:

" He is the Lord our God and we are the people of His pasture."

" O Lord, save Thy people: and bless Thine heritage . . . govern them and lift them up for ever."

" Blessed be the Lord God of Israel, for He hath visited and redeemed His people . . . to perform the oath which He sware to our forefather Abraham: that He would give us . . . that we, being delivered out of the hand of our enemies might serve Him without fear."

" He, remembering His mercy, hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed for ever."

". . . a light to lighten the Gentiles and to be the glory of Thy people Israel."

A conscious Israelite can derive great benefit from his public worship by letting his mind dwell on these significant phrases.

THE PRESENT STRUGGLE

CHAPTER TEN

The Present Struggle

QUESTION 102. — *I must admit that the message of Scripture, as you have put it, will make an urgent appeal to thinking people anxious to do the right thing in these perplexing times. The question uppermost in our minds is, of course, the present world conflict, and I should be glad to hear what the Bible has to say about these days.*

Jesus Christ, the Apostles and the Prophets have all left messages bearing so clearly upon the present tempestuous situation that examination of them is a matter of plain duty and stern common sense for any person of intelligence who claims to have the welfare of his fellow men at heart. Let us, then, examine these plain Bible statements.

Question 103. — Before doing so, would you please indicate the point in Bible prophecy in which you feel that we are living?

We are now living in what Scripture terms the " latter days " or the " Time of the End." This, it should be noted, is not the end of the world, but the close of a dispensation, with the New Age looming ahead.

The end of the earth will come one day — science confirms that — but it is with the *End of the Age* that we are now concerned.

Question 104. — But how can you be sure that we, of this generation, are approaching the End of the Age?

We have the evidence of Christ's own words. Our Lord was asked the following three definite questions by His disciples:

a. " When shall these things be? " — referring to the destruction of Jerusalem and the Temple.
b. " What shall be the sign of the End of the Age? "
c. " What shall be the sign of Thy Coming? "

Christ's prophetic answer to the first question was fully confirmed in A.D. 70 by the complete destruction of the Holy City in precisely the manner indicated. The period between His death and A.D. 70 also fully justified His instruction to the disciples, given at the same time as this prophecy, to " Take heed to yourselves." He added, " before all these " they would have to endure betrayal, persecution, and death.

Anwering the questions with regard to the End of the Age and His second coming, Christ said that the following events should be looked for:

— The Gospel should first have been preached or published, for a witness, among all nations;

— There should be wars and rumors of war; nation and kingdom should rise against nation and kingdom;

— This should be followed by world-wide famine and pestilence;

— There should be unprecedented convulsions in weather conditions, coupled with portentous astronomical phenomena, culminating in tremendous earthquakes;

— All these should take place in an atmosphere of world stress and turmoil: " upon the earth distress of nations, with perplexity, men's hearts failing them for fear." It would be a " time of great tribulation such as was not since the beginning of creation."

Attempts have been made to apply the whole of these words of our Lord to the period of the destruction of Jerusalem or to render them meaningless by construing them as mere " word-pictures " intended to illustrate spiritual experiences. The briefest consideration of the context in the light of history and common sense shows, however, that these apologetic expositions are utterly wrong. Yet, generally speaking, organized religion has studiously avoided reference to these words of our Lord. They are rarely heard from the pulpits of our churches and chapels.

Question 105. — I have heard something of this before, and I agree with you that the destruction of Jeru-

salem, with the end of the Jews as a nation, accounts for only a small portion of this prophecy of Christ. It must also be conceded that the spiritualizing of the prophecy is a rather unworthy expedient. But could not most of the prophecies — the wars and famines, for instance — be applied almost to any age or generation?

Since the prophecy was made, there have, of course, been wars, troubles, and disturbances of all types. But the entire series of circumstances mentioned by Jesus Christ has never before happened.

In the first place, fulfilment could not be looked for until the first-named prophecy had been fulfilled — that is, the Gospel preached or published among all nations for a witness. This condition could not be considered accomplished until the latter half of the nineteenth century.

Again, although there have been wars and rumors of wars, it could not truly be said that " nation rose against nation " in *world war* until the Great War of 1914–18. It is true that on frequent occasions prior to that date comparatively small armies of various nations fought each other; but not until 1914 could it be said that nation had risen against nation. And even that terrible world tribulation did not approach the present struggle from the point of view of *total* war. What we are now experiencing is surely the utmost limit in

this direction, the culminating tribulation which Christ said should be the greatest since creation.

As regards the behavior of the elements, we read almost daily of extremes of weather — tempests, ocean storms, frosts and snows — greater than anything since records commenced to be made. These are all " straws " showing which way the wind blows.

Question 106. — It must be agreed that, during the past half-century, the types of occurrence prophesied by Christ have increased in frequency and intensity, but have ALL *the signs been fulfilled?*

No; a few signs still await fulfilment. The famines, pestilences, and earthquakes have still to occur to a degree of intensity greater than anything hitherto.

As regards the first two, who dare attempt to foretell what next winter holds in this direction for some of the Continental countries?

This leaves only the earthquakes and, when these occur to a remarkable degree, we shall indeed be glad, although belatedly, to accept Christ's assurance that " When these things begin to come to pass then look up . . . be not terrified . . . the Kingdom of God is even at the doors."

It is tragic that so many good people do not appear to want the New Age to dawn. They apparently prefer to endure these ghastly troubles rather than wel-

come it. It seems as if they wish to live out their little span and retire to " Heaven " rather than take an active part in the most wonderful adventure ever offered to mankind.

Question 107. — The facts to which you have drawn attention merit earnest consideration. In the meantime, is there anything in Scripture which bears directly on the present world struggle?

Prophecy is much concerned with the present conflict. The English-speaking and kindred nations are being so venomously assailed by the countries of the Continental system, that it is no exaggeration to say that the contending forces are at death-grips. God, through Jeremiah, foretold this. He called it the " Time of Jacob's trouble," adding that " He shall be saved out of it . . . for lo! I will save thee from afar . . . and Jacob shall return and be in rest."

We have already seen from the " beast " prophecy that, with the exception of the small Israel peoples on the North Sea fringe, the Continental countries represent the final phase of the Babylonian succession. In Revelation, God warns Israel to " come out " from the system which these countries comprise " that ye be not partakers of her sins " and, through Isaiah, he tells Israel to " enter into thy chambers . . . until the indignation be overpast."

Students of Scripture should not have been surprised when the British army was hustled off the Continent. The Dunkirk evacuation was surely an act of Providence. It was not God's intention that Israel should remain on the Continent, for Germany was not to be overcome by a frontal attack; rather, as Daniel so clearly indicates, the final form of the Babylonian succession of Empires is to be overcome in an attack from the south, and as Isaiah indicates, it is to be engineered on the part of Israel from north Africa.

Question 108. — One need not be a student of Scripture in order to see the hand of God in Britain's deliverance at Dunkirk; one of the Cabinet Ministers described it, publicly, as a miracle. The incident prompts me to ask whether prophecy describes any of our hideously modern weapons of war?

The very weapons used in this war are mentioned by the prophets in language impossible to mistake. Thus Joel: " Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble. A fire devoureth before them . . . and behind them a desolate wilderness . . . They shall climb the wall like mighty men . . . and shall not break their ranks . . . the earth shall quake before them."

And Nahum: " The chariots shall be flaming torches

. . . they shall race in the streets; they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like lightning."

Could tanks and flame-throwers be more vividly described?

Question 109. — And does Scripture also indicate in what way the war will develop?

All relevant prophecies indicate that the final scene of the struggle will be round Jerusalem. God, through Zechariah, says: " I will gather all nations together against Jerusalem to battle " and again: " I will make Jerusalem a cup of trembling unto all the people round about." This is supported by prophecies through Daniel and Ezekiel.

The assembly of all nations for war in the Holy Land presupposes two opposing factions, for they would not reasonably mass there under one command. The eleventh chapter of Daniel indicates the struggle as taking place at the " Time of the End " and that it will take place between two contending armies: the kingdom of the north and the kingdom of the south.

This is to follow after the defeat of the nations who are represented in the Babylonian succession of Empires and will constitute the second phase of the present conflict which will terminate in Palestine and at Jerusalem.

Question 110. — At present Britain holds Palestine, and she being Israel, what development may we reasonably look for when Jerusalem becomes "a cup of trembling"?

The nation that holds Palestine, everything else being equal, is in a strong dominating position both from an economic and military point of view. Now the Babylonian succession of Empires is one enemy group and when the defeat of the Axis has been accomplished there yet remains the final clash of arms to decide who will dominate the world and dictate its policies.

Soviet Russia represents a type of government that is as oppressive as are the Axis governments now under dictators. Its policies of administration are not in accord with the law as given to Israel at Mount Sinai. It is very possible when the time comes to decide post-war policies after the defeat of the Axis that the Soviet Government and the Allies will be unable to agree which will result in the conflict as described by Ezekiel. Many prophetic students have identified Gog of the land of Magog with Russia who will move against Israel in Palestine.

Question 111. — So you think, then, that the final struggle will involve the Soviets who will move to get

control of Palestine and Iraq? What, in your view, will be the outcome?

The first attack made against Israel, just before the nation was organized into a kingdom at Mount Sinai, was born of treachery. This was when Amalek attacked Israel in the wilderness (Deut. 25:17–19) and God delivered His people. Modern Amalek, represented in Soviet Russia, is shown by Ezekiel as making a treacherous attack against Israel in these last days. The prophet described God as intervening in behalf of Israel; then — following a cataclysmic earthquake — that enemy is annihilated or dispersed after they have invaded Palestine and attacked Jerusalem. This, according to prophecy, brings the war to a speedy conclusion, leaving the world in readiness to set its affairs in order preparatory to the reign of the coming Prince of Peace.

Question 112. — I fully appreciate that, although you HAVE *ventured an interpretation of prophecy which has yet to be fulfilled, you do not presume to claim infallibility. I also appreciate that the struggle may take quite a different course. What alternative constructions might reasonably be placed upon the Scriptural forecast of this war?*

No man is infallible and all should be students of the prophets and watch the unfolding of events in

the light of the prophetic Word and as fulfillment verifies that Word be able to say, " This is that spoken of by the prophets."

While we have undertaken to interpret the meaning of prophecy we by no means speak or write dogmatically concerning every detail, though we are able to understand the general trends and the detail always becomes known with the fulfillment.

Along with the external struggle in many of the Israel lands there will be internal troubles, for Israel is to be compelled to set her own house in order. So, in this time of Jacob's trouble, all of the difficulties for Israel are not necessarily confined to the battle fronts nor do they necessarily end with the cessation of armed conflict. The economic struggle as Israel is forced to turn to the ways of the Lord can be as sanguine as any conflict upon the field of battle.

Although some students feel that the 1,260 years of guaranteed immunity from actual invasion expired at the end of the Times of the Gentiles, God's promises of protection are so frequent and so definite that even invasion, terrible though it may be, should be viewed in the proper perspective. Let us review a few of God's assurances. Through Isaiah: " Whosoever shall gather together against thee shall fall for thy sake . . . They that strive with thee shall perish . . . No weapon formed against thee shall prosper . . . This is the heritage of the servants of the Lord." How

truly have these promises been kept. Philip of Spain, Napoleon, Wilhelm — all these have gone down following attacks on God's Israel. Though permitted to chastise, they were not allowed to enslave or reduce the servant nation.

And let those who may be fearful of the outcome of this struggle take comfort from the one hundred and twenty-first Psalm: " Behold, He that keepeth Israel shall neither slumber nor sleep." Or let them read the whole thirty-first chapter of Jeremiah, paying particular attention to that wonderful message of eternal hope for Israel: " Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him and keep him as a shepherd doth his flock."

We have God's work to do, and we are promised His protection, for such protection " is the heritage of the servants of the Lord."

THE OLD ORDER CHANGETH

CHAPTER ELEVEN

The Old Order Changeth

QUESTION 113. — *We now come to what I consider the most vital part of your case: that dealing with the New Order. In approaching this vast subject, however, we must first satisfy ourselves that the existing system is contrary to God's will. Is there any part of Scripture which describes the existing economic order?*

Yes; the most detailed description of the present iniquitous system is found in the thirteenth and eighteenth chapters of Revelation.

Here is described the Satanic mechanism controlling world traffic in commodities, for there is a comprehensive list of these, the merchants of which "were made rich by her." The system battens on the bodies and souls of men. Furthermore, the world carrying-trade — the "shipmasters," etc. — prospers at her pleasure. The vision goes on to reveal that the "kings," the great ones of the earth, have amassed their wealth in her service.

Thus is indicated the stranglehold which International High Finance has had over production and marketing, particularly in the countries of the Continental system.

Question 114. — International High Finance is a very thorny subject. Isn't there a risk that we shall be involved in a political discussion of highly controversial character?

No. Let us leave man-made politics out of our discussion, for we are soberly considering cold facts in the light of Scriptural teaching. In this respect there can be no denying that the whole social order has been based upon the power of High Finance as controlling markets and profits. This power, exploiting the natural tendencies of mankind in the mass, has made possible the age-long continuation of a system whereby a houseful of wheat must be used to purchase a thimbleful of gold, the only medium by which International Finance — High Priestess of Gold — may be induced to sanction the exchange of some other necessity of life, produced or manufactured elsewhere. It is this system — which has neither body to kick nor soul to be damned — that has kept living and labor conditions at an atrociously low level in order that low production costs shall ensure steady markets and good profits.

Although the system has exercised its more vicious control in the Gentile countries, the Israel peoples have, nevertheless, been badly contaminated by it. One must also sadly admit that world finance has, during the last century, conducted extensive operations

from the chief cities of the English-speaking countries. However, signs are not lacking that people of all shades of opinion on both sides of the Atlantic have at last made their minds up that the system must go.

Question 115. — The gold system was, of course, in operation for a considerable period prior to the Revelation vision. Is there any earlier Scriptural reference which would connect the gold standard to the description of Babylon already quoted?

World control by gold — the gold standard — was symbolized by the golden image which Nebuchadnezzar "set up" and commanded to be worshipped in Babylon 2,500 years ago. Its period of domination ran concurrently with the Times of the Gentiles.

Even at that early date, world-wide dealing in commodities was developing rapidly and it was the traffickers in commodities, the people holding the purse-strings — not the producers — who derived the chief benefit from the transaction.

So vicious had the system become, that God addressed a message through Ezekiel to Tyre, one of the chief world centers of commodity exchange. In speaking to Tyre, God apostrophized the whole foul system: "By thy great wisdom and by thy traffic thou hast increased thy riches."

This verbal castigation, followed by the fall of the

city of Tyre, symbolized the ultimate doom of a trafficking system which enthroned gold as the paramount medium of exchange, and enabled the " kings of the earth," the financial moguls of all ages, to reap a rich harvest by depriving the producers of the full fruits of their labors.

Question 116. — Apart from the Revelation vision already mentioned, does the New Testament say anything about this " iniquitous system," as you term it?

Undoubtedly. Jesus Christ called it " Mammon." His bitterest words and most vehement anger were reserved for the " money-changers " whom He flogged out of the Temple. James, in a message to High Finance as existing in these " last days," was most trenchant in his remarks: " Go to now, ye rich men, weep and howl . . . Ye have heaped treasure together . . . Ye have lived in pleasure and been wanton."

Question 117. — You have pointed out that the period of domination by the golden image ran concurrently with the Times of the Gentiles. Does that not mean that the gold standard has now passed away?

Yes. The last few years have seen the crash of the Golden Image. The Israel countries were the first to rouse themselves. Britain's tilt at High Finance took

the form of a " managed " exchange, while President Roosevelt and America sought the " commodity dollar." Both of these were efforts — however hesitant or uncertain — to ensure that industry and not finance shall reap the harvest.

Thus, a bushel of wheat will, when the new order comes into operation, always be worth an honest equivalent value in terms of other commodities. High Finance, in other words, will *not* get its " rake off."

Question 118. — You have mentioned the action taken by the Israelite countries; but wasn't Hitler referring to the same problem in his vaporings about International Finance?

Yes. There is something in what he says and in throwing off the stranglehold we observed his drastic confiscation of wealth and the complete control of industry and marketing, by which both the Axis and Soviet countries have abolished the domination of International Finance within their borders.

They have, however, replaced the system by others even more iniquitous: but these will not survive the great climax of the Crisis of the Ages now swiftly approaching.

Question 119. — This is interesting in a very topical way. Most people are conscious that the old order has

been in a state of flux ever since the great depression. Does the Bible give us any more information on this?

Scripture indicates that, when once the system commences to decline, its fall is both rapid and complete. The chapters of Revelation describing the system symbolized by the woman Babylon also refer to it as the " false city " and prophesy that it will collapse in " one hour." This indicates a very brief period which, in prophetic time, could not be longer than fifteen years.

The prophecy forecasts a great shrinkage in international trade and the lamentations of the barons of High Finance, because " no man buyeth their merchandise any more." The carrying trade suffers in consequence and bewails its loss, saying, " Alas, that great city, wherein were made rich all that had ships in the sea."

Observers of world affairs will need no reminding that these things have been happening during the last decade. If, therefore, this exposition is correct, then the next five years should see the last shreds of the Babylon system swept away to make room for the only perfect economic and social order " wherein dwelleth righteousness."

Question 120. — It is a relief to know that someone, at least, can see the end of the existing system. But

what will the New Order be like? Will it be all-embracing?

The New Order is merely another way of describing the Kingdom of God in full operation on earth.

In the New Testament, it is alternatively referred to as the " New Jerusalem," the " City of God," and the " city " to which Abraham looked. It is in contrast to the Kingdom of Evil, Babylon, or the " false city."

All aspects of human life will be affected — political, social, and economic; and the Kingdom will expand until it embraces all the nations on earth.

Question 121. — That sounds splendid, but it is very much like the idealistic propaganda which we have heard from so many sources lately. Will it work? That is the acid test. If so, why hasn't this Utopia been brought to us before?

Because the human race has not produced, and cannot produce, an agency capable of carrying it into effect. Great men and great groups of men there have been; but none great enough for this stupendous task. In the political sphere, some well-intentioned groups have feared the effects of upsetting High Finance. Others have found it necessary to pander to supporters, not all of whom are worthy. Others still have at-

tempted impracticable compromises of one sort or another. All have promised betterment; but principle, alas, has waited upon expedience and circumstance.

Question 122 — Then what has the Bible to say about government? A kingdom composed of human beings will, of course, require an administration. What will be the government of the New Order and how will it function?

The new administration will be brought into being by the greatest revolution of all time — the direct intervention of Almighty God in the affairs of men.

It is God's declared intention that His will *shall* be carried out in His Kingdom on earth, and that this shall be done under the direction of His Son. This is expressly stated in terms so positive as to permit of no dilution by learned apologists. They are contained in the ninth chapter of Isaiah, in a message which is so inspiring that it should be inscribed in letters of gold in every town and village of the family of nations. These words should be indelibly impressed upon the mind of every man, woman, and child.

" *The government shall be upon His shoulder;* and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace

there shall be no end, upon the *Throne of David,* and upon His Kingdom, to order it and to establish it, with judgment and with justice, from henceforth even for ever."

The New Testament provides precise confirmation of this in God's message to Mary by the medium of no less a personage than Gabriel, the angel of His Own Presence: "The Lord God shall give unto Him the throne of His father David, and He shall reign over the *House of Jacob* for ever; and of His Kingdom there shall be no end."

The Kingdom will be organized into twelve administrative divisions, under which, Israelites — racial and adopted — will be governed. In charge of each division will be one of the twelve Apostles, in accordance with Christ's specific promise: " Ye shall sit on twelve thrones, judging the twelve tribes of Israel." Under the Apostles, the lesser administrative positions will be filled by the members of Christ's Church (the true believers of all ages) for it is definitely laid down that these " shall judge the world."

And it must be borne in mind that this work of administration is to be no mere bureaucracy imposing its will on the masses. From the Apostles to the lowest member, they will be carrying out not only the letter, but the spirit of the commands of the self-same Jesus who preached the Sermon on the Mount.

Question 123. — How does all this fit in with the vision of the New Jerusalem which comes down from God, the dream of Christians for nineteen centuries?

The dream is even older than that, for this City of God — the Kingdom of God on earth — is the " city " to which Abraham looked. The twenty-first chapter of Revelation symbolically describes the New Order as proceeding from God Himself, and as being based upon the foundations of the Apostles of Christ, thus ensuring perfect righteousness.

And the provision made for access to the City is by way of twelve Israel gates. Thus it will be necessary for all who desire entry into the Kingdom first to become Israelites. This all people can achieve by the wholehearted acceptance of Christ.

The Kingdom-City is also referred to in this vision as " The Bride, the Lamb's Wife." The symbolic marriage of Christ and His Kingdom takes place at the End of the Age. Members of His Church will recall that there will have been another " union " prior to this; namely, the union between Christ and His true believers.

No one is permitted to know the day or hour of Christ's return, for we are told that the Bridegroom " tarries " for a brief period. But we have His own warning to be on the lookout for the signs which He gave us in His words: " So likewise ye, when ye shall

see all these things, know that the Kingdom of God is nigh at hand, even at the door."

Question 124. — Since the Bible leaves us in no doubt about the government of the Kingdom, one is tempted to enquire about living conditions. Does Scripture tell us anything about social aspects of the New Order?

In the first place, there will be two paramount obligations laid upon each Kingdom-citizen:

1. " Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind."
2. " Thou shalt love thy neighbor as thyself."

These are Christ's own words, and on them " hang all the law and the prophets." We have had these commands before us for the last nineteen hundred years. But, whereas they have been optional during this long period, willing obedience to them will be the first condition of citizenship of the Kingdom of God.

Such wholesale acceptance of Christ's commands would, at first glance, seem impossible of achievement. It should, however, be remembered that God, through Jeremiah, promised Israel a *New Covenant.* In God's own words: " I will put My law in their inward parts and write it in their hearts . . . and they shall teach no more every man his neighbor . . . saying, know the Lord: for they shall all know Me, from the least of

them unto the greatest of them." The covenant was promised to the House of Israel and the House of Judah. It therefore includes Israelites "by adoption" of every race and color.

It is this *change of heart* which God has promised that will make possible the tranquillity of the Kingdom. Its citizens will, of their own free will, render unquestioning obedience to God's law.

There will be no room within the Kingdom for any one capable of harboring disobedient ideas.

Question 125. — Even though we are all given the promised change of heart, it would yet be necessary, I suggest, for each citizen's wider responsibilities to be defined. What further direction are we given on such matters as the social services?

These essential services will, of course, be maintained and their administration perfected. But whereas they have hitherto been financed out of reluctantly-paid rates and taxes, they will, in the New Age, be carried on by means of tithes, willingly given. Tithing — which is the giving of a tenth of one's income — is, it should be noted, an integral part of God's new social structure.

The whole subject is, however, very widely misunderstood. For example, tithing was never meant to provide merely for clerical subsistence; it was intended to cover all community needs and, with a prosperous

citizenry, it will do this handsomely. Tithing failed in ancient Israel because, contrary to God's commands, it was never properly carried out. In recent times, it has become a mere travesty of Divine intentions.

Question 126. — And how, as you see it, will the New Order affect the social structure to which we have become accustomed?

It would seem that life generally will be much simpler than now. The highly complex social organization made necessary by our overgrown cities and towns will no longer be required. Huge centers of population are not in God's scheme of things. The Bible envisages each home as having its own " vine and fig tree."

It seems reasonable to suggest, therefore, that our great cities — with their hideous rows of compounded houses, towering flats and the unhealthy slums — will be swept away. The farmer and small holder will prosper. And our urban population will dwell in well-planned centers of the garden-city type. There will, in all probability, be a wide movement of peoples as between the Kingdom-nations, and emigration should assume a new character.

Question 127. — In an earlier answer, you seemed to infer that there will be some who will not qualify for Kingdom citizenship. What will happen to them?

At first, the Kingdom will not be universal. There will be people and nations who will not, of their free will, accept Christ as King. They will be excluded from the Kingdom, and will have to reside in those parts of the earth which, in comparison with the light and progress inside the Kingdom, are referred to as the " Outer Darkness." Here, they will be subject to the " Law."

This compulsory righteousness is the " Rod of Iron " referred to in prophecy, and it is well and truly named, for there surely could not be a worse punishment for evil men than to be compelled to live together righteously.

Ultimately, even these people and nations will, of their own free will, come into the Kingdom, fulfilling the prophecy that all the " kingdoms of this world are become the kingdoms of our Lord and of his Christ." But that is another story.

Question 128. — If the Kingdom of God is really coming into operation, why should there be any need for an equitable economic system? When the rule of universal brotherhood prevails, surely this will ensure a fair distribution of God's bounty?

No. Fair dealing between men and nations, though it would show a great improvement on things as they now exist, could not, in itself, guarantee perfection of

distribution. All well-meaning people have ideas as to how things should be done, and their opinions are not only extremely varied, but often contradictory. Thus, the best that could be evolved would be a compromise of such opinions, amended from time to time in accordance with the principle of trial and error.

Perfection can only be attained by working in harmony with God's instructions. And God has laid down economic laws for His Kingdom, just as He laid down laws, such as those of gravitation and centrifugal force, for the accurate functioning of His universe.

Question 129. — A detailed examination of the economic laws of the Kingdom would presumably involve us in a lengthy discussion. Would you, therefore, define briefly where these laws vary from those operating under the existing system?

The keynote of Kingdom-economics is the prophetic phrase: " Without money and without price."

Money, as it is understood today, will have no place in the economy of the New Order. Whatever basis of exchange is used — be it bookkeeping transactions or simple tokens — it will never develop into " money " in the present sense. The law of the Kingdom will, in other words, prevent what is a medium of exchange from itself acquiring the status of a commodity — something that can be hoarded at will and lent at a

price. Thus, the crowning evil of the present system will disappear.

Question 130. — I can grasp the idea of money being viewed merely as a medium of exchange and, in the light of our earlier discussion on the evils of High Finance, I am prepared to agree that this would be perfection. But to achieve it, would not the law of the Kingdom necessarily have to be drastic?

Yes. The Bible speaks in such emphatic terms that we are left in no doubt that:

a. Hoarding will not be allowed.
b. Usury, the sinister handmaiden of money, will be rigorously excluded.

It is painfully obvious that interest on accumulated wealth is the greatest burden that mankind has ever had to carry. To many people, it must seem that the present colossal expenditure for war purposes will postpone almost indefinitely that era of human happiness for which they have worked and hoped. Debt piles upon debt, so that interest charges alone form a large part of the national expenditure. There seems no way out.

This is not to say that all those deriving income from rents, interest, and dividends are unregenerate sinners. The false system has its tentacles around all of us in

one way or another and, until it is finally rooted out, we have no choice but to endure under it. At the same time, Israel is instructed to do its utmost to break free. God's command to " Come out, that ye be not partakers of her sins " applies just as strongly to the economic as to the political sphere.

Question 131. — There are many people who think that these debts will pile up until the whole financial structure topples. How does God's system, as you see it, deal with debt?

Just as hoarding of wealth or goods will be forbidden, so will accumulation of debt be ruled out completely by general cancellation of all debts at definite seven-year periods, for God says: " At the end of every seven years thou shalt make a release."

This fundamental principle has been, in some measure, preserved through the centuries in Israel countries. We see it in the British Statute of Limitations, which rules that debt is not recoverable after a period of six years. But this statute, though it preserves the letter, does not carry the spirit of God's instructions, for He laid it down that the excusal of debt must be made with a good grace. And with this Law of Release, God coupled a further important instruction. A brother in need of help should appeal to his neighbor, who must not, on any account, refuse assistance

— even though the Year of Release be at hand when the debt will be written off.

Any appearance of hardship on the lender is disposed of by God's promise to hold Himself responsible for the debt, and to repay the lender from His royal bounty. " For all the earth is Mine."

Question 132. — And what instructions has God laid down for the equitable distribution of the earth's good things?

We have already seen that in God's Kingdom there will be an equitable medium of exchange, and no usury. It is not difficult to imagine the staggering load which would be lifted from industry and labor, even in this imperfect age, if the toll taken by usury were abolished.

Then there will also be no hoarding, either of tokens or commodities — except, of course, for prudent storage. The fruits of labor, in other words, must be consumed or utilized as they are produced. This would preclude any possibility of the " rigging " of markets in accordance with the so-called law of supply and demand — a financial expedient which Scripture defines as " making the ephah small and the shekel great." It is this particular iniquity which gives us booms and slumps — with wide fluctuation of commodity prices — producing conflict and chaos in the field of labor.

In the Kingdom, we shall see a stabilization of values. The value of each commodity, in terms of all other products and services, will be based on honest effort on the part of the " laborer." This stabilization will, in turn, ensure that the " laborer's hire " shall always be exchangeable for a fair share of the fruits of his labors or those of his fellows. Thus demand will in itself be stabilized and, since mankind has been permitted to solve the problem of the production of ample supplies of necessities and comforts for the whole human family, there will be no shortage of any good thing.

It must not be thought, however, that idlers will be permitted to take advantage of the generous conditions of life, for " If any would not work, neither should he eat." There will be no slackers in God's Kingdom.

EPILOGUE

Epilogue

QUESTION 133. — *I have now asked you every question necessary to reveal the evidence upon which your case is based, and I am glad to admit that the answers have convinced me that your introductory remarks were entirely sound and well founded. It is obvious that a New Order, led by the Celto-Saxon peoples, must shortly emerge; but there remains one more question — a most important one.* WHAT SHOULD BE DONE ABOUT THE MATTER?

The most urgent need is for the lightning spread of the message. With the least possible delay, every man, woman, and child in the Israel nations should know of it. It will be the most effective, indeed the only true, antidote to war depression. However long and grim the struggle with the Continental powers; whatever trials lie ahead of us; this Kingdom Gospel is the most positive and potent message of hope that could be conceived.

" He who keepeth Israel shall neither slumber nor sleep. The Lord of Hosts is with us, the God of Jacob is our refuge." With these assurances firmly implanted in the minds of our people, the Israel morale will be impregnable.

Reinstate the Bible

Let us see to it that the Bible is given its true position as the *Instructions of God* in all phases of our private and national life. This God-given Code has proved itself — in spite of the scorn of skeptics and the apologies of faint-hearted religionists. It is an infallible remedy for all our ills and it stands ready to hand. Let us all turn to it now.

Overhaul the Economic Code

Although full operation of Kingdom economics must, of necessity, await the coming of the King, let us, so far as in us lies, get our economic order in line with Kingdom principles. The bad old order is going, and we should hasten its departure by all reasonable and practical means.

The Israel nations, with their wonderful natural resources and powers of production, would, in themselves, form an economic unit so effective that outside nations would perforce seek admittance and, as a first condition of entry, it could be stipulated that proper standards of living must be guaranteed to their peoples. You may protest that only governments can move in matters of such magnitude. That is so, but governments are ultimately moved by public opinion

— by the thoughts and actions of the nation's smallest component parts — the private individuals.

Amend the National Way-of-Life

This is sadly overdue. We have lately been living on the spiritual capital of past generations. At the moment it would be true to say that, irrespective of religion, our people cannot do otherwise than live reasonably decent lives, either because of the law of the land or by force of public opinion. But public opinion — which ultimately produces the civil law — derives all that is good in it from God, through His true religion. Take that away and public opinion is on a slippery slope.

Our peoples must be brought to realize that Utopia without reference to God is the merest shadow of a dream. They must also be convinced that the Power of Evil is no abstract negation of Good, but a *vital force* directed by Satanic agencies in the spirit-realm, capable of energizing men — like Attila and Hitler — with devastating effect on the lives of the whole human race. These evil powers can be held in check by one means only: the power of prayer on a nation-wide scale. We must learn how to use this potent weapon which God has placed in our hands, and we must accept, once and for all, the fact that neglect of God's instructions is the way to chaos.

Finally

While doing our utmost to bring the present terrible conflict to a speedy and righteous end, we must continually petition for God's aid as the inalienable right of His people, Israel, in carrying out their freedom-bearing mission. God has promised His protection, but there is a highly important condition attaching to this assurance. His people must not only require His help: they must *nationally seek it* and keep on seeking it. They must at all times admit that it is not on the strength of their own right arm that victory depends, important though armaments may be. God has made Himself quite clear on this point. His help must not only be needed and awaited — *it must be invoked;* for He has declared: " Yet will I be enquired of by the House of Israel, to do it for them." And Israel must learn *how to enquire,* after first having offered the sacrifice of " a humble and a contrite heart."

For foolish heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust
And, guarding, calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy People, Lord.

Appendix

The question-and-answer style in which this book is written has, of course, distinct advantages to the reader who wishes quickly to grasp the substance of the message presented. This method of presentation, however, excludes the use of footnotes and detailed references which are so helpful to the student or expositor. The following section, which is intended to remedy this omission, will also be of interest, to the reader who wishes to satisfy himself as to the author's authorities.

Question No.	Subject or Passage	Bible Reference or Secular Authority
Introduction	THE PROMISES TO THE FATHERS	
	"In thy seed shall all the nations of the earth be blessed."	Genesis 22
	"Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him for I know him . . . and his children . . . shall keep the way of the Lord, to do justice and judgment."	Genesis 18
	"By Myself have I sworn . . . *because thou hast done this thing* . . . I will multiply thy seed as the stars of	

Question No.	Subject or Passage	Bible Reference or Secular Authority
Introduction	the heaven and as the sand which is upon the sea shore."	Genesis 22
	" I will make thee exceeding fruitful, and I will make nations of thee and kings shall come out of thee . . . and I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant."	Genesis 17
	" A nation and a company of nations shall be of thee and kings shall come out of thy loins."	Genesis 35
	" And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."	Genesis 28
	" Thy seed shall possess the gate of his enemies."	Genesis 22
	" Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates "	Genesis 15
	" Abraham staggered not at the promise of God . . . be-	

Question No.	Subject or Passage	Bible Reference or Secular Authority
Introduction	ing fully persuaded that what He had promised He was able also to perform . . . and therefore it was imputed to him for righteousness."	Romans 4
	" And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul . . . for if the inheritance be of the law, it is no more of promise: but God gave it to Abraham."	Galatians 3
	" Jesus Christ was a minister . . . for the truth of God, to confirm the promises made unto the fathers."	Romans 15
1	The ten tribes were not with the Jewish nation.	Josephus Antiquities, Book IV
2	Ten-tribed Northern House, or kingdom deported to Assyria. First Deportation. Second Deportation. Third Deportation.	" Ancient Records of Assyria and Babylon " (Luckenbill). II Kings 15 & I Chron. 5, II Kings 17
3	Two-tribed Southern House, or kingdom of Judah, deported to Babylon. First Deportation. Second Deportation.	II Kings 24 II Chron. 36 and Jeremiah 39

Question No.	Subject or Passage	Bible Reference or Secular Authority
4	Return of the Jews from Palestine under Decree of Cyrus, for rebuilding of the Temple B.C. 536.	II Chron. 36
	Details of above.	Ezra 1 and 2
	Further details.	Nehemiah 7
11	Professor Sayce on Old Testament.	Bettex's "Bible the Word of God"
12	Jesus Christ on the authenticity of the Old Testament: —	
	"Think not that I come to destroy . . ."	Matthew 5
	"Had ye believed Moses, ye would have believed Me . . ."	John 5
	"If they hear not Moses and the prophets . . ."	Luke 16
	"These are the words which I spake unto you . . ."	Luke 24
13	Our Lord's claim that He was the fountain of Truth and that all His words came straight from God: —	
	"I am the Way, the Truth and the Life."	John 14

Question No.	Subject or Passage	Bible Reference or Secular Authority
13	"To this end was I born . . . that I should bear witness unto the truth."	John 18
	"Whatsoever I speak, therefore even as the Father said. . . ."	John 12
	"The Father which sent Me, He gave Me a commandment . . ."	John 12
15	New Testament could be reconstructed entirely from early Church writings.	Lord Hailes
16	Competence of the Apostles to record accurately the statements of Christ: —	
	"The Comforter . . . whom the Father will send in My name . . ."	John 14
20	Prophecies indicating place and manner of Christ's birth: —	
	Place (Bethlehem).	Micah 5
	Manner (of a Virgin).	Isaiah 7
21	Rebuilding of the wall of Jerusalem, by decree of Artaxerxes — B.C. 445.	Nehemiah 2
	"I have appointed thee each day for a year."	Ezekiel 4

Question No.	Subject or Passage	Bible Reference or Secular Authority
22	Christ's prophecy of doom on Jerusalem.	Matthew 24 Mark 13
	"Not one stone upon another"	Luke 21
23	Christ *hid* His "Mysteries of the Kingdom" in parables.	Mark 4
	Peter's statement "This is that which was spoken by the prophet Joel."	Acts 2
24	"Knowledge shall be increased."	Daniel 12
	"Many shall run to and fro."	Daniel 12
	"I beheld till the thrones were cast down."	Daniel 7
	"He whose right it is . . ."	Ezekiel 21
	"Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled."	Luke 21
26	PROMISES OF ISRAEL'S RESTORATION: —	
	"In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."	Matthew 19

Question No.	Subject or Passage	Bible Reference or Secular Authority
26	*Note.* — Regeneration — New Age.	Luke 22
	"I am not sent but unto the lost sheep of the House of Israel."	Matthew 15
	"Go rather to the lost sheep of the House of Israel."	Matthew 10
	"The Lord God shall give unto Him the throne of His father David, and He shall reign over the House of Jacob for ever."	Luke 1
	"Hath God cast away His people? God forbid. For I also am an Israelite . . . and so all Israel shall be saved."	Romans 11
	"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . which now have obtained mercy."	I Peter 2
	". . . the holy Jerusalem, descending out of Heaven from God . . . had twelve gates . . . and names written thereon, which are the names of the twelve tribes of the children of Israel."	Revelation 21

Question No.	Subject or Passage	Bible Reference or Secular Authority
26	". . . O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine" . . . I am He that blotteth out thy transgressions . . . and will not remember thy sins.	Isaiah 43
	"Utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob."	Isaiah 48
	"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee . . . but with everlasting kindness will I have mercy on thee."	Isaiah 54
	"He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."	Jeremiah 31
	"For I am with thee . . . to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."	Jeremiah 30

Question No.	Subject or Passage	Bible Reference or Secular Authority
26	"And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."	Ezekiel 37
	"It shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God."	Hosea 1
	"And ye shall know that I am in the midst of Israel . . . and My people shall never be ashamed. And it shall come to pass afterward that I will pour out My Spirit upon all flesh."	Joel 2
	"And I will bring again the captivity of My people of Israel . . . and I will plant them upon their land."	Amos 9
	"I will make her . . . that was cast far off a strong nation."	Micah 4
	"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of	

Question No.	Subject or Passage	Bible Reference or Secular Authority
26	the earth, when I turn back your captivity before your eyes."	Zephaniah 3
	"And it shall come to pass, that as ye were a curse among the heathen, O House of Judah, and House of Israel; so will I save you and ye shall be a blessing."	Zechariah 8
	"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."	Malachi 3
	Nebuchadnezzar's "image" vision — interpreted by Daniel.	Daniel 2
27	Nebuchadnezzar's "tree" vision "Let Seven Times pass over him."	Daniel 4
	Note. — A "Time" is a prophetic period of 360 "days."	
28	THE 3½ "TIMES" OF DANIEL AND REVELATION:	
	"When He shall have accomplished to scatter the power of the holy people, all these things shall be finished" . . . It shall be for:	
	a Time . . . . . 1 Times and . . . . 2 a half . . . . . ½ 3½	Daniel 12

Question No.	Subject or Passage	Bible Reference or Secular Authority
28	"The holy city shall they tread under foot forty and two months . . . and (My two) witnesses shall prophesy a thousand and two hundred and three-score days . . . three days and an half."	Revelation 11
	"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."	Revelation 12
	Thus 42 months — 1,260 days — 3½ periods.	
	One period or "Time" equals 360.	
	Seven Times equals 2,520.	
30	Daniel's vision of Four Beasts.	Daniel 7
31	"Beast" vision of Revelation.	Revelation 13
32	Two-horned Beast (Axis).	Revelation 13
	"Image" of Beast — resuscitation of Roman-Continental Empire of Force which Axis powers advocate and reintroduce.	Revelation 13

Question No.	Subject or Passage	Bible Reference or Secular Authority
32	*Note.* — This will probably result in the whole of Continental Europe acting in "collaboration" with the Axis powers.	
	The scarlet-coloured monster with seven heads and ten horns depicted in the seventeenth chapter is the "image" of the first beast, conjured up by the Axis powers.	Revelation 17
33	Vision of the "woman" Israel, after the "scattering" wherein she is "nourished" in the appointed place for 1,260 days (years).	Revelation 12
	"The sun, moon and the eleven stars made obeisance to me" (Joseph made the twelfth "star.")	Genesis 37
36	"I bare you on eagles' wings, and brought you unto Myself."	Exodus 19
38	"I will appoint a place for My people Israel."	II Samuel 7
	"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."	Psalm 91

Question No.	Subject or Passage	Bible Reference or Secular Authority
38	"The people which were left of the sword found grace in the wilderness."	Jeremiah 31
	PROTECTION PROMISED TO ISRAEL.	
	"Whosoever shall gather together against thee shall fall . . . No weapon that is formed against thee shall prosper . . . This is the heritage of the servants of the Lord . . ."	Isaiah 54
	"He that keepeth Israel shall neither slumber nor sleep."	Psalm 121
39	The Covenant at Horeb (the Mosaic or Sinaitic Covenant).	Exodus 19
40	The Covenant in the land of Moab, which amplified that made at Sinai.	Deuteronomy 29 and 30
	Obedience to be rewarded, neglect of God's instructions to be punished.	Leviticus 26
41	"Yet they obeyed not . . . therefore will I bring upon them all the words of this covenant."	Jeremiah 11

Question No.	Subject or Passage	Bible Reference or Secular Authority
44	"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."	Galatians 3
46	"The greatest of these is Love."	I Corinthians 13
47	ISRAEL — GOD'S WIFE. ERRING, DIVORCED AND RE-BETROTHED.	
	"Thy Maker is thine husband . . . and thy Redeemer the Holy One of Israel."	Isaiah 54
	"Not according to the covenant that I made with their fathers . . . which My covenant they brake, although I was an husband unto them . . ."	Jeremiah 31
	"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O House of Israel, saith the Lord."	Jeremiah 3
	". . . She is not my wife, neither am I her husband . . ."	Hosea 2
	"And I saw, when for all the causes whereby back-sliding	

Question No.	Subject or Passage	Bible Reference or Secular Authority
47	Israel committed adultery I had put her away, and given her a bill of divorce."	Jeremiah 3
	"And I will betroth thee unto Me for ever in righteousness . . . in faithfulness: and thou shalt know the Lord."	Hosea 2
	"Thou shalt no more be termed Forsaken . . . as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."	Isaiah 62
48	"For if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead?"	Romans 11
49	". . . a city set on a hill."	Matthew 5
	"Do ye not know that the saints shall judge the world . . . that we shall judge angels?"	I Corinthians 6
	"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."	Luke 12
	"Ye shall sit on twelve thrones . . ."	Matthew 19 and Luke 22

Question No.	Subject or Passage	Bible Reference or Secular Authority
49	The treasure hid in a field.	Matthew 13
50	JESUS CHRIST EXPECTED TO RETURN IN PERSON TO TAKE THE THRONE OF DAVID	
	"For the Son of Man shall come in the glory of His Father with His angels."	Matthew 16
	"When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."	Matthew 19
	"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven."	Matthew 26 and Mark 14
	". . . of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."	Mark 8 and Luke 9
	"But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared."	Mark 10
	"For David himself said by the Holy Ghost, the Lord	

Question No.	Subject or Passage	Bible Reference or Secular Authority
50	said to my Lord: sit Thou on My right hand, till I make Thine enemies Thy footstool."	Mark 12
	Pilate saith unto Him: "Art thou a king then?" Jesus answered . . . "To this end was I born."	John 18
	TESTIMONY OF THE APOSTLES.	
	"Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne . . . Therefore let all the House of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."	Acts 2
	"And He shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."	Acts 3

Question No.	Subject or Passage	Bible Reference or Secular Authority
50	" Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins."	Acts 5
	" For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God."	I Thessalonians 4
	". . . when the Lord Jesus shall be revealed from Heaven, with His mighty angels . . ."	II Thessalonians 1
	". . . there shall come in the *last days* scoffers . . . saying, where is the promise of His Coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."	II Peter 3
	". . . Behold, the Lord cometh with ten thousands of His saints."	Jude
	TESTIMONY OF THE PROPHETS.	
	" But in the last days it shall come to pass that the mountain of the Lord's house (the Kingdom of God) shall be established . . . and many	

Question No.	Subject or Passage	Bible Reference or Secular Authority
50	nations shall say: Come, let us go up to the mountain of the Lord . . . for the law shall go forth out of Zion and the word of the Lord from Jerusalem . . . and He shall judge among many people, and rebuke strong nations afar off . . . neither shall they learn war any more."	Micah 4
	"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon Him . . . and He shall assemble the outcasts of Israel."	Isaiah 11
	"And David My Servant shall be king over them . . . their Prince for ever."	Ezekiel 37
51	"The Kingdom of God is within you."	Luke 17
	CHRIST'S BITTER DENUNCIATION OF PHARISEES.	
	"Hypocrites."	Luke 12
	"Whited sepulchres."	Matthew 23
	"Children of the Devil."	John 8

Question No.	Subject or Passage	Bible Reference or Secular Authority
51	"Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."	Matthew 13
	". . . but to others in parables; that seeing they might not see, and hearing they might not understand."	Luke 8
52	". . . loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."	Isaiah 58
54	"He hath shewed His people the power of His works, that He may give them the heritage of the heathen."	Psalm 111
55	"Dan . . . shall leap from Bashan."	Deuteronomy 33
	"His seed shall be in many waters."	Numbers 24
	"Why did Dan remain in ships?"	Judges 5
	"Ye are a stiff-necked people."	Exodus 33
	"Thou art obstinate, thy neck is an iron sinew, and thy brow brass."	Isaiah 48

No. Question	Subject or Passage	Bible Reference or Secular Authority
55	"Woe . . . to the drunkards of Ephraim."	Isaiah 28
	"Ephraim is a cake not turned . . . like a silly dove."	Hosea 7
56	LORD FISHER.	Letter to *The Times*
	CAPTAIN ACWORTH.	Recent Articles
57	"Thy name shall be called no more Jacob, but Israel."	Genesis 32
	". . . put My Name upon the children of Israel."	Numbers 6
	"But ye turned and polluted My Name."	Jeremiah 34
	"I will not let them pollute My Holy Name any more."	Ezekiel 39
	ISRAEL — THE BLIND SERVANT.	
	"Who is blind, but My servant; or deaf as My messenger that I sent? . . . I will bring the blind by a way that they knew not . . . bring forth the blind people that have eyes and the deaf that have ears . . . hear, O Jacob My servant; and Israel, whom I have chosen.	Isaiah 42, 43, 44

Question No.	Subject or Passage	Bible Reference or Secular Authority
57	"Remember these, O Jacob and Israel; for thou art My servant . . . I have blotted out, as a thick cloud, thy transgressions. Return to Me; for I have redeemed thee."	Isaiah 44
	"Blindness in part is happened to Israel until the fulness of the Gentiles be come in." (See also Isaiah 41 and 43; and Jeremiah 30.)	Romans 11
	ISRAEL — GOD'S LOST SHEEP.	
	"My people hath been lost sheep: their shepherds have caused them to go astray."	Jeremiah 50
	"Woe be to the shepherds of Israel . . . my flock was scattered upon all the face of the earth . . . Behold, I will both search My sheep and seek them out . . . I will feed my flock . . . I will seek that which was lost . . . and I will set up one shepherd over them."	Ezekiel 34
	"But go rather to the lost sheep of the House of Israel."	Matthew 10

Question No.	Subject or Passage	Bible Reference or Secular Authority
57	"I am not sent but unto the lost sheep of the House of Israel." (See also Jeremiah 31 and Psalm 79.)	Matthew 15
	The Jews to be a "reproach."	Jeremiah 24
58	"The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."	Matthew 21
59	ISRAEL AND JUDAH ULTIMATELY TO BE RE-UNITED.	
	"Hear, Lord, the voice of Judah and bring him unto His people."	Deuteronomy 33
	"And He shall assemble the outcasts of Israel and gather together the dispersed of Judah."	Isaiah 11
	"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the House of Israel and to the House of Judah."	Jeremiah 33
	". . . I will make a New Covenant with the House of Israel and with the House of Judah . . . after those days . . . I will put My law in	

Question No.	Subject or Passage	Bible Reference or Secular Authority
59	their inward parts, and write it in their hearts . . . and they shall be my People . . ."	Jeremiah 31
	"Behold, I will take the stick of Joseph . . . and the tribes of Israel, his fellows and will put them . . . with the stick of Judah . . . and they shall be one in mine hand . . . one king shall be king to them all . . . neither shall they be divided into two kingdoms any more at all."	Ezekiel 37
	"And it shall come to pass, that as ye were a curse among the heathen, O House of Judah and House of Israel, so I will save you and ye shall be a blessing."	Zechariah 8
60	"In Hebron he (David) reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."	II Samuel 5
	"And Ahijah . . . said to Jeroboam . . . thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon	

Question No.	Subject or Passage	Bible Reference or Secular Authority
60	and will give ten tribes to thee . . . and unto his son will I give one tribe, that David My servant may have a light alway before Me in Jerusalem."	I Kings 11
61	"And of Benjamin he said, the beloved of the Lord shall dwell in safety by him."	Deuteronomy 33
	"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem . . . for evil appeareth out of the north, and great destruction . . . Behold, a people cometh from the north country and a great nation shall be raised from the sides of the earth."	Jeremiah 6
62	"The sceptre shall not depart from Judah . . . until Shiloh come; and unto him shall the gathering of the people be."	Genesis 49
	"For Judah prevailed above his brethren and of him came the chief ruler; but the birthright was Joseph's."	I Chron. 5
63	PERPETUAL SUCCESSION OF DAVID'S THRONE.	

Question No.	Subject or Passage	Bible Reference or Secular Authority
63	"Thine house and thy kingdom and thy throne shall be established before Me for ever."	II Samuel 7
	"I will build up thy throne to all generations . . . Once have I sworn by My holiness that I will not lie to David. His seed shall endure for ever, and his throne as the sun before Me. . . . If his children forsake My law . . . then will I visit their transgressions with the rod . . . nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail."	Psalm 89
	"Thus saith the Lord: David shall never want a man to sit upon the throne of the House of Israel . . . If there should not be day and night in due season, then may also My covenant be broken with David."	Jeremiah 33
	"He shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the House of Jacob for ever."	Luke 1

Question No.	Subject or Passage	Bible Reference or Secular Authority
64	"And then shall appear the sign of the Son of Man in Heaven . . . and they shall see the Son of Man coming in the clouds of Heaven with power and great glory."	Matthew 24 and Luke 21
69	IRISH TRADITION *re* JEREMIAH.	Irish Chronicles
70	JEREMIAH'S COMMISSION: "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down and to destroy, and to throw down, to build and to plant."	Jeremiah 1
73	". . . the birthright was Joseph's."	I Chron. 5
74	"Hear, Lord, the voice of Judah, and bring him unto his people."	Deuteronomy 33
75	"And he brought forth the king's son and put the crown upon him . . . and they made him king and anointed him; and they clapped their hands and said, God save the king . . . and the king stood by a pillar, as the manner was.	II Kings 11

Question No.	Subject or Passage	Bible Reference or Secular Authority
77	Parable of the Leaven.	Matthew 13
	Parable of the Good Seed and the Tares.	Matthew 13
78	Parable of the Hidden Treasure.	Matthew 13
	Parable of the Pearl of Great Price.	Matthew 13
79	Parable of the Labourers in the Vineyard.	Matthew 20
	Parable of the Barren Fig Tree.	Matthew 21
80	Parable of the Man without a Wedding Garment.	Matthew 22
	Parable of the Two Sons.	Matthew 21
81	Parable of the Prodigal Son.	Luke 15
82	Parable of the Sheep and Goats.	Matthew 25
	CHRIST'S "LITTLE ONES" WERE HIS GOSPEL MESSENGERS.	Matthew 10
	"He that receiveth you receiveth Me . . . he that receiveth a prophet . . . shall receive a prophet's reward, and he that receiveth a right-	

No. Question	Subject or Passage	Bible Reference or Secular Authority
82	eous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."	
83	OLD TESTAMENT PARABLES.	
	Parable of the Potter.	Jeremiah 18
	Parable of the Earthen Bottle.	Jeremiah 19
	Parable of the Two Baskets of Figs.	Jeremiah 24
	Parable of the Valley of Dry Bones.	Ezekiel 37
	Parable of the Two Sticks.	Ezekiel 37
85	"Anna, a prophetess . . . of the Tribe of Asher."	Luke 2
86	Deportation of Israel.	Josephus Book IX, Chap. 14
87	"I will hedge up thy way with thorns."	Hosea 2
	"I will sift the House of Israel among all nations . . .	

No. Question	Subject or Passage	Bible Reference or Secular Authority
87	yet shall not the least grain fall upon the earth."	Amos 9
	"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."	Isaiah 42
88	Israel "beyond Euphrates" in A.D. 70.	Josephus, Antiquities, Book IV
	The Ten Tribes cross upper Euphrates and take a journey of eighteen months' duration.	II Esdras 13
89	"Fair Celts of an Irish Village."	Sayce — *The Hittites.*
91	"Hear the word of the Lord . . . and declare it in the isles afar off."	Jeremiah 31
	"Listen, O isles, unto Me."	Isaiah 49
92	"For with stammering lips and another tongue will He speak to this people."	Isaiah 28
94	"Ye are a chosen generation."	I Peter 2
	"Lo, the people shall dwell alone and shall not be reckoned among the nations."	Numbers 23

Question No.	Subject or Passage	Bible Reference or Secular Authority
94	Nebuchadnezzar's "image" vision.	Daniel 2
	"Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."	Jeremiah 51
	". . . from thence is the shepherd, the stone of Israel."	Genesis 49
	Note. — Could not refer to Christ for He was of Judah.	
	ANTIQUITY OF ANCIENT BRITISH AND CELTIC CHURCHES.	
96	"Britain for a long period had in it two distinct Churches — the one the ancient British Church and the other established by Augustine.	Blakeney's "Book of Common Prayer"
	Bede himself speaks of the community of Augustine as a "new" church . . . the efforts of the Irish for the conversion of the Saxons were eminently successful, while those of the Augustinian Church were confined for the most part to Kent, and even these had nearly failed.	

Question No.	Subject or Passage	Bible Reference or Secular Authority
96	Bede testifies that the kingdom of Northumbria was converted by the Scots . . . the Kingdoms of Mercia, of the East Saxons and others of the Heptarchy were indebted for their Christianity mainly to the Irish church.	
97	Clement.	Epis. ad Cor. p. 8, Oxf. 1633.
	Theodoret.	Opp. tom. p. 610, IV Par. 1642
	Venantius Fortunatus.	Stillingfleet p. 25 ut supra
	Tertullian wrote: "Those places of Britain unto which the Roman arms have not yet been able to penetrate . . . are subject to Christ."	Tract. Adversos Judeos p. 212 c. 7 Paris 1634
101	"Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged . . . unto Abraham your father."	Isaiah 51
102	Jesus Christ on the world-struggle at the End of the Age — when answering the disciples' three questions.	Matthew 24 Mark 13 Luke 21
103	LAST DAYS — LATTER DAYS — LAST TIME — TIME OF THE END.	

Question No.	Subject or Passage	Bible Reference or Secular Authority
103	"Gather together, that I may tell you that which shall befall you in the last days."	Genesis 49
	"It shall come to pass in the last days that the mountain of the Lord's house . . ."	Isaiah 2
	"When thou art in tribulation . . . even in the latter days . . . turn to the Lord thy God."	Deuteronomy 4
	"Now I am come to make thee understand what shall befall thy people in the latter days."	Daniel 10
	". . . in the last days perilous times shall come. For men shall be . . . boasters . . . disobedient to parents, unthankful . . . truce-breakers . . . lovers of pleasure . . . having a form of godliness, but denying the power thereof."	2 Timothy 3
107	"Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."	Jeremiah 30
108	"Like the noise of chariots . . ."	Joel 2

Question No.	Subject or Passage	Bible Reference or Secular Authority
108	"The chariots shall rage in the streets . . . they shall seem like torches."	Nahum 2
109	"I will gather all nations against Jerusalem to battle."	Zechariah 14
	"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain."	Daniel 11
110	"At the Time of the End shall the king of the south push at him: and the king of the north shall come against him like a whirlwind . . . and he shall overflow and pass over. He shall enter also into the glorious land . . . and the land of Egypt shall not escape . . . but tidings out of the east and out of the north shall trouble him."	Daniel 11
	Mineral wealth of the Dead Sea.	Recent Technical Reports
111	GOD INTERVENES IN PALESTINE.	
	"I will gather all nations against Jerusalem to battle . . . then shall the Lord go forth and fight against those	

Question No.	Subject or Passage	Bible Reference or Secular Authority
111	nations . . . and His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof."	Zechariah 14
	". . . He shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land . . . and the land of Egypt shall not escape . . . and at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that time."	Daniel 11 and 12
	"And I will plead against him with pestilence and with blood; and I will rain upon his bands . . . an overflowing rain and great hailstones, fire and brimstone."	Ezekiel 38
	"And I will send a fire on Magog and among them that dwell carelessly in the Isles."	Ezekiel 39
	"Hast thou seen the treasures of the hail which I have	

Question No.	Subject or Passage	Bible Reference or Secular Authority
111	reserved against the time of trouble, against the day of battle and war?"	Job 38
	"Come, My people, enter thou into thy chambers . . . until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."	Isaiah 26
112	"Jerusalem shall be inhabited again in her own place, even in Jerusalem."	Zechariah 12
	"Whosoever shall gather together against thee shall fall."	Isaiah 54
	"They that strive with thee shall perish."	Isaiah 41
	"No weapon formed against thee shall prosper."	Isaiah 54
	"This is the heritage of the servants of the Lord."	Isaiah 54
115	"Image of Gold" set up.	Daniel 3
116	Tyre – the trafficking city.	Ezekiel 27
	Jesus flogs the money-changers.	John 2

Question No.	Subject or Passage	Bible Reference or Secular Authority
117	James warns High Finance.	James 5
118	The "beast" eats the flesh of the "woman."	Revelation 17
	The "false city" falls in "one hour."	Revelation 18
120	"Abraham . . . looked for a city . . . whose builder and maker is God."	Hebrews 11
122	God's message through Gabriel to Mary.	Luke 1
123	"I will show thee the bride, the Lamb's wife . . . that great city, the holy Jerusalem."	Revelation 21
	The "Bridegroom" tarries.	Matthew 25
124	The New Covenant.	Jeremiah 31
125	Tithing for community purposes.	Numbers 18
	Note. — The Levites' duties included services to the community. They were not by any means of an exclusively religious nature.	
126	"But in the last days . . . they shall sit every man under his vine and under his fig tree."	Micah 4

Question No.	Subject or Passage	Bible Reference or Secular Authority
126	"Woe unto them that join house to house, that lay field to field, till there be no place; that they may be placed alone in the midst of the earth!"	Isaiah 5
127	Certain rebellious individuals of the Kingdom will be cast into "outer darkness."	Matthew 8
	"And He shall rule them (the nations) with a rod of iron."	Revelation 19
	"The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ."	Revelation 11
	Note. — Israel already belongs to Christ — sinful though she may be.	
130	"Thou shalt not lend upon usury . . . usury of money . . . of victuals . . . of anything that is lent upon usury."	Deuteronomy 23
	Note. — Ancient Israel was permitted usury in transactions with Gentile nations. Otherwise, those nations (not being under God's law) would have been at a great advantage.	

Question No.	Subject or Passage	Bible Reference or Secular Authority
131	"At the end of every seven years thou shalt make a release."	Deuteronomy 15
	Note. — Again, this did not apply to transactions with the foreigner. The latter (not being under God's law) would obviously be in a position to reap an unfair benefit from the release; he being in no way bound to apply it to his own debtors.	
132	". . . making the ephah small and the shekel great."	Amos 8
	"If any would not work, neither should he eat."	II Thessalonians 3
Epilogue	"He that keepeth Israel shall neither slumber nor sleep."	Psalm 121
	"The Lord of Hosts is with us, the God of Jacob is our refuge."	Psalm 46
	SATANIC AGENCIES ENERGIZE EVIL MEN LIKE ATTILA AND HITLER.	
	"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the	

Question No.	Subject or Passage	Bible Reference or Secular Authority
Epilogue	darkness of this world, against spiritual wickedness in high places."	Ephesians 6
	"Then said he (the angel) to me, Fear not, Daniel . . . the prince of the kingdom of Persia withstood me one and twenty days; but, Lo, Michael . . . came to help me."	Daniel 10
	Note. — It is apparent that this "prince of Persia" was no ordinary mortal. It would appear that the kingdoms of this world have — throughout the centuries — been directed, in the main, by evil agencies acting through human beings, whom they energise. It is not suggested that these human beings are conscious of being so activated.	
	"Get thee behind Me, Satan."	Mark 8
	Note. — Our Lord was here addressing Satan himself who — using the voice and mind of Peter — was again endeavouring to dissuade Christ from His Kingdom-redeeming sacrifice.	

Question No.	Subject or Passage	Bible Reference or Secular Authority
Epilogue	"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."	Jude
	"Yet will I be enquired of by the House of Israel, to do it for them."	Ezekiel 36